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A UNITED PRESBYTERIAN COLLEGE FOR THE NORTHWEST.

BY REV. M. E. DUNN, D. D., Portland Oregon.

IT begins to look as if a United Presbyterian College for the Northwest lies somewhere in the distant future. However, we are encouraged by the thought that great undertakings, like great bodies, move slowly. It is no part of the western spirit to be frightened by difficulties nor ever to give up a trail that points toward a valuable prospect. The good old saying, "Be sure you are right, then go ahead" expresses the unanimous thought of your synod in the northwest relative to this great task.

At our last meeting we were greatly enthused by what seemed to be a hasty solution of our college problem. All went home rejoicing. It is enough to say that our hopes have not been realized, and, possibly, never will be along the lines suggested at that time, but the need and the demand for a United Presbyterian College out here grows greater and more imperative every year. This need has been proven by the careful survey made by our Secretary of the Board of Education. After visiting every educational institution of any importance in this section, he was convinced that a great door of opportunity stand open to our church. Dr. Orr, Vice-President of the Board of Education, also came out among us and saw enough to satisfy him of our pressing need. Together they carried their vision back to the Board and the Board declared, "We concur in the judgment that the Northwest presents to the United Presbyterian Church both the necessity and the opportunity for undertaking educational work in that region."

Now comes the vital question which the Board asked, "Is it reasonable to expect that the Church will rise to this emergency?" The General Assembly at Philadelphia, without a dissenting vote, said, "We recommend that the Synod of Columbia in co-operation with the Board of Education be directed to undertake such educational work." Thus the stage is completely set for the next great act. Will this great historic Church of ours come forth and perform the part?

It will cost One Million Dollars, more or less, more likely to be more than less. Is there enough vitality in our United Presbyterianism to call out the resources necessary to make possible this great forward move? Who will say there is not? It is not a question of ability either of wealth or men and women. Nor do I believe it to be a question of willingness upon the part of the church. The writer of these lines is satisfied beyond all doubt that if those noble men and women of our church who have been blessed with large amounts of money, and who have always responded so generously to every emergency call of the Kingdom could be given a full revelation of all that a great Christian college in this section would mean in the establishment of a Christian citizenship, our prayers would soon be answered, our hopes realized.

WHY WE WANT A COLLEGE IN THE NORTHWEST.

The United Presbyterian Church has always laid great stress upon Christian education as being necessary in the establishment of her ideals and in the extension of her missionary enterprises. In our Foreign Missionary work; In our Freedmen Work; In our Mountain Work, the school and college have been given first place. Study the United Presbyterian map in the Homeland and you will discover that our denominational strength lies within a few hundred miles of our educational institutions which now exist or have existed in the past. We have spent and are now spending hundreds of thousands of United Presbyterian money in the Northwest. Larger and better churches are being built. Our congregations are sending scores of their young folks to college. Opportunities for the extension of our work are constantly opening to us. I can see no possibility of being able to justify the expenditure of such vast sums of money as we are now spending in this section unless we take immediate steps toward the establishment of a college under our own control. To perpetuate the work already begun; to enable us to enlarge our work and thus do our share in the task of Christianizing this great and rapidly growing part of our country, a Christian college is absolutely essential. Other denominations have recognized the need and are taking steps to meet it. I question the right of any church to undertake missionary work in such a country as we have out here unless that church is ready and willing to assume its share of the burden and responsibility for Christian education. Either independently or in cooperation with others we must do our part.

THE FINANCIAL PROBLEM.

One Million Dollars is a very conservative estimate of the amount which is needed in order to make a start that would guarantee success. Where is the million dollars? I do not know. We were directed by the General Assembly to go ahead and yet we are confronted by the fact that no further general appeal to the church for funds within the Five Year period of the New World Movement is permitted. If we had a bona fida promise of $500,000.00 or 750,000.00 with which to go before any one of several prospective locations, there would be little difficulty in securing $450,000.00 from the community. What an inspiring opportunity for some one or half dozen of our rich friends. A million dollars for the perpetuation of the high ideals of United Presbyterianism, for the expression of the love and compassion of Jesus.

A monument, more lasting than Bunker Hill, to which thousands of young men and women of the present and future may come to receive Christian Culture and inspiration for noble duty.

"If this counsel or this work be of men it will be overthrown; but if it be of God, ye will not be able to overthrow them."

THE GREAT ROCKIES: THE MOUNTAIN TRAIN.

Showing natural difficulties have been overcome. The same spirit is needed now to plant the United Presbyterian College in the Great Northwest. The long desired and needful Christian educational institution should be one of the legacies of our United Presbyterian Church to its waiting multitudes of splendid young people beyond the great Rockies.

NOW IS THE IMPORTANT HOUR!

ANNUAL BIBLE AND MISSIONARY CONFERENCE ON THE PACIFIC COAST.

By Mrs. Edwin A. Young, Albany, Oregon.

WHEN we United Presbyterians away out here in the Pacific Northwest, read of those stirring missionary conferences that are held in the East, and Middle West, in various places throughout our denomination, we wonder why we cannot have just such a missionary gathering out where climatic conditions are ideal for a summer conference, where there are miles of paved and graveled roads for auto travel, splendid parks with every convenience, in fact a world of beautiful places to select from. By the sea where the washing of the waves is sweet music to the ears, in the mountains full of wondrous beauty, and where the odor of the fir and bracing air mean a rest to weary bodies, or in the valleys with an abundance of fruit and flowers and fields of ripening grain where the air is laden with the perfume of clover or by river or stream of clear cold water winding its way from snowy peak to the sea. Truly we have a place of meeting for a conference somewhere in Columbia Synod, composed of four presbyteries, some forty congregations and Indian and Italian missions and we feel the need.

Two stubborn facts loom up before the thoughtful child of God today who is seeking to carry out the Lord's last command to "Go into all the world and preach the gospel to every creature."

The first fact is the openness of almost the entire world to the messengers of the gospel, a condition which stands out in remarkable contrast to that of a century ago, mindful of the sacrificial lives that so many missionaries have laid down in disease and martyrdom and heedful of the prayers of his people throughout all generations. God in merciful and wondrous answer has thrown open wide the doors into earth's harvest fields, "The harvest truly is plentious but the laborers are few."

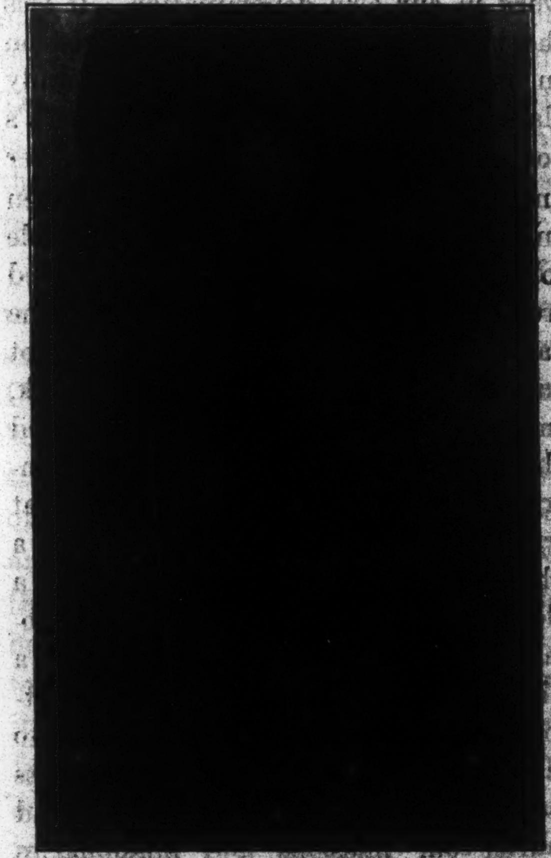
The Macedonian cry is coming to us day by day, "Come over and help us." It is lives we need, young men and young women to go and tell the story of Jesus and His love.

The second great fact is the loss of vision by the church at large of the need of entering the unreached fields; the lack of appreciation of the need of missionary work. Something has been done, but not much. Missionary work in some of the occupied fields is being extended, and a few new fields have been entered, but there are still vast areas containing untold multitudes of human souls for whom Christ died but for whose immediate evangelization no provision has been made. Why? is it a lack of money? No, it is a lack of interest, in days gone by parents talked with their children about becoming ministers of the gospel and missionaries of the cross, and daily prayed that they might rear their child that, he or she would be worthy to be called into active service for the Master. There was that atmosphere in the average home, which in the words of the Psalmist said, "What fit return Lord can I make for all Thy gifts on me bestowed," for this son and daughter Thou hast given us. Their education was directed along the line of active Christian service, the family library was composed of the Bible, Pilgrim's Progress, and "The story of the Lives of Our Pioneer Missionaries." Such reading that would inspire them with greater zeal for service.

But these days in which we live are serious days—critical days, it is not a question of where we live, for the statement is true of every land and of each part of every land. What does the future portend? The apprehension is not concerning the physical world. The promise symbolized by the rainbow is still being kept. The seasons still run their course. Seed time and harvest follow each other. The trouble is not with God's minute care over the universe, nor with the lesser of his created beings who yield obedience to his laws. Concern is occasioned by that portion of his creation which was made "A little lower than the angels," which has been "Crowned with glory and honor." *Man is out of harmony with God. This* is the real cause of the disturbed present. What will allay the throbbing unrest among men. What will give to each that point of view from which he will esteem others better than himself. Is not this the answer? "And I if I be lifted up from the earth will draw all men unto Me."

But just here is the difficulty, and the first and greatest reason, we should have Missionary conferences in various localities throughout our denomination. The average parents of today are neglecting the missionary training of their children. There is a spirit of worldliness creeping into the home, school and church, in fact we are educating our children away from the church instead of into it. Books, magazines and daily papers that are a flat contridiction of the truth and teaching of the Bible, are read and studied daily by the young people in the majority of Christian homes. They listen to teachers in High school, College and University who sow the seed of scepticism in their young minds, and furthermore teach the basest untruths in regard to creation, the very foundation of the Bible. And professing Christian parents permit these things to go on and never seem to realize that the safety of the soul, of that boy or girl, flesh of their flesh which they love more than their own life is at stake and the devil is daily entangling them in the sins of unbelief.

It sounds a bit old fashioned in this day and age we are living in to hear a parent say, "we trust that we can *train* our son or daughter that they may be counted worthy to be called into the ministry or mission field," but it is that sort of spirit and training and education that saves our child for Him who gave us the child. And it is the lack, on the part of the parents, not the child, which forces those at the head of our missionary work to say, it is not money, not methods not modern inventions we need, it is lives, young men



A WASHINGTON FIR TREE 59 FEET IN CIRCUMFERENCE and young women, born again Christians, properly trained and educated.

Proper missionary training is not only being neglected in the home but in the church also. Too many of our churches haves a $10,000 organ, a $5,000 minister and a fifty dollar missionary collection. There are too many church members who do not have the slightest idea about the missionary work in our own denomination. It was the usual thing to hear this expression in many, or all of th mission study classes as we studied Miss Milligan's book "Facts and Folks." "I never knew that before." And to see men and women moved to tears and audible sobbing as the scenes were portrayed from the various mission fields in the pageant. Too many women who do not know the departments of women's work, and how many could give the names and places of work of ten of our missionary program, and the very place that aries? Too many ministers who in a whole year of preaching never make a plea for life enlistment. Too many Sabbath Schools that never have a missionary training would be so profitable. We cannot expect our youth to be deeply interested in missions unless they are informed, and in home and church our missions and missionaries should be the subject of earnest prayers. "The righteous cry unto the Lord and He heareth them."

The United Presbyterians of the Northwest feel deeply the fact that distance prevents them from enjoying many of the blessings and privileges that come to our church in the east in the way of conferences and conventions, assemblies, denominational colleges, missionaries on furloughs and many others, which seldom if ever come to us. Indeed we have watched and waited for the coming of a denominational college and our sons and daughters are growing into manhood and womanhood and getting their college education in state institutions and choosing professions and lines of work offered by such institutions and because of this condition the church is failing in her missionary effort and scores of our young people are lost to the church forever.

The second great reason why we should have a missionary conference is that it is the day of our opportunity. All lands are open to the messengers of the gospel. There is plenty of money available to promote all manner of business under the sun. Is there not every reason to believe that by proper training and instruction we shall be able to create in the membership of our churches a greater and deeper interest in those about them who are out of Christ, and that they will give liberally of the means that God hath given them, that these may learn of the way of salvation, and that there will be more and fervrant prayers made in every home and every church that those who have not confessed *Him* shall turn from the things of the world and seek after His kingdom and its righteousness.

Note—We are delighted to inform our readers that Miss Anna A. Milligan, Literature Secretary of our Foreign Board is now on the Pacific Coast to carry a large program of Bible and Missionary Conferences from Los Angeles to the farthest point North, within the reach of the United Presbyterian Church in the Great Northwest.—Editor.

Immediate use must be made of the opportunity that is now ours, we have asked, God has granted. Will we fail? Dr. Winchester of the Moody Bible Institute extension Department, says in one of his sermons that should the coming of Christ be delayed another hundred years and America go on in her present wicked way that the Islands of the sea will send missionaries to us. God grant that I shall write into this article the word or message that will stir us into a greater activity,. a renewed effort to win souls *for Him* who loved the world so much, "That He gave His only begotten Son, that whosoever believed in him should not perish, but have eternal life."

Our appeal is for a deeper, an immediate, a more adequate interest in missions, such an interest that will spread to the fartherest bounds of our denomination and to the uttermost parts of the earth and will bring forth this response, "Here am I send me" and make it possible to send out the four hundred and seven and many more.

The third, last and greatest reason we should have such a conference is that the future of the race is bound up in the youth of today. The American Sunday School Missionary says, "The men and women who will control the World in 1950 are in the making today." Now they may be brought under the influence of the truth, that will make them free from smallness in soul, from selfishness in their aspirations and from self-seeking in their conduct.

There must be developed minds that are not hampered by the worldly influences that are holding sway today. Minds that are not warped with lifelong habit, minds with the ability to see clearly, to think deeply, to feel sympathetically. Minds with which to see a broader vision than most minds now possess. Man's character is almost unfailingly fixed by the training received in childhood. If trained for the right he will continue to live for God and for humanity. If we neglect our opportunity what can restore the perfect image in which he was created, or entirely restore him to that which he was before he had fallen through temptation and had become stained by sin. It is then too late. The life of the youth has blossomed into action, and actions like words cannot be recalled. True he may be saved and by *His* grace many are saved, yet so as by fire.

This is why the appeal of the preacher poet is apt. "Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh." While the sun or the light or the moon, or the stars be not darkened. The importance then of training youth is made apparent by contemplation of the prospective relations they are to sustain to the world of the future.

The kind of civilization we are to have tomorrow must depend upon the care and training given the youth of today. Christianization of a nation will never be realized until proper religious instruction has been received by the youth of that nation, it is true that conferences and denominational schools cannot give the training that should be given in the home. But they can very largely supplement it and it is their day of opportunity. Our land is full of the teachings of false doctrines and false religions and our youth must be very firmly grounded in the faith that they may not be led into error.

A recent newspaper announced reduced rates on railroad leading into Salt Lake City where there is to be a interstate stock show and *Mormon Conference*. Let us awake from our sleep, and step out and meet our great opportunity. And soon we shall read reduced rates to a missionary conference and Bible School in the Great Northwest. "Go ye into all the world and preach the Gospel to every creature."

"THE GREAT NORTHWEST AS A LEADER IN PROHIBITION."

BY L. R. HORTON, Spokane Washington.

"MANDAN: Where the West Begins." If that slogan be true then I want to propose another. "SPOKANE: Where the West is."

Not only is Spokane in the West but it is in the very heart of the great Northwest where the news of five states is local news. Since I have lived here for fourteen years I am one of the patriarchs, and because I have given all of that time to advancing temperance sentiment I know some things along that line from experience.

First of all, perhaps we might inquire into the facts to see whether the Northwest is a leader in prohibition sentiment and then we shall caste about to discover why this is true.

Be it known that ten years before America got courage enough to abolish the law-protected dramshop, the Northwest was fighting the liqour traffic by that short-handled weapon known as local option. And if you will admit that prohibition is a matter of education, then I must insist that local option is the shortest and surest road to that education. By this method you are not forced to coax people to think about the evils of the liquor traffic, but you can compel them to read, to talk, to think, to decide, and to vote on that very question, and then to abide by the result of their decision. And I will go further and say that it is not an unmitigated evil if, after a town has voted "dry," it should vote "wet" again, for that gives the citizens an object lesson in comparing conditions under license and under prohibition. The benefits of prohibition, like the blessings of good health, are not always appreciated when we have them. And the communities that are enjoying the best law enforcement today are the ones who fought out the liquor question under local option.

Not only did the Northwest have local option ten years ago and use it vigorously, but five years before the Eighteenth Amendment was adopted each of the Northwest states had made its map *all white* by a popular vote and big majorities. And if you need more evidence of our prohibition sentiment I point to our record on ratification. Three of our state legislatures endorsed national prohibition by a unanimous vote, Washington, Idaho, and Wyoming. In the Montana legislature was 112 to 10, and in Oregon it stood 83 to 3.

In the Northwest we call things by their common names and this helps us to clear thinking and to direct acting. An axe handle is called an axe handle and not a medium through which a human being applies force to some particular location. As an illustration, we are saying to each other nowadays: "That a man who violates the law is neither a Republican nor a Democrat, but a criminal; that if we obey only the kind of laws we like it means anarchy; that if the laws are not enforced it is because the county officials are lazy, or stupid, or crooked; that any person who makes or sells intoxicating liquor is an outlaw unworthy of the name or the protection of an American citizen; that any law looks blue to the man who wants to violate it, and all that any criminal asks is to be let alone; that if selling liquor is unlawful, then buying it makes one a party to the crime; that citizenship begins with respect for the law and it ends with obedience to the law; that the prohibition law must be enforced, not because it is prohibition, just because it is *the law.*" Sin loses much of its glamour when it is taken out of a dress suit and put into overalls.

THE NORTHWEST IS PROGRESSIVE, IS NEW, IS MODERN.

As to the "why" of our anti-liquor sentiment, I grow enthusiastic. The Northwest is progressive. We will not say that the forward-looking people of America moved to Idaho but we will say that the folks who came to Idaho were forward looking. It took a lot of courage to sell the old home place, put the family into a tourist sleeping car, travel two thousand miles into a far country, and start life all over again among strangers. And when the home seeker got off the train he may not have had much of a bank deposit to his credit, but his courage was still intact. He came to the Northwest to hew out a career for himself and to blaze a trail into a brighter future for his children. Whatever stood in the pathway of that purpose had to be removed. He decided that the corner bar-room was an obstruction so it was ordered to go, and to stand not upon the order of its going.

The Northwest is new, modern. It is not built but is in the process of building, and just as these people erect their own cities so they are fond of forming their own conclusions. They will listen all day to your testimony and to your arguments, but at the end of the day they want to render a verdict that is all their own. Back East a few big men do the thinking and the crowd follows them like sheep follow a bellwether. Some pompous, dignified, bespectacled, L. L. D. will solemnly announce that he is not in favor of prohibition "just at this time," and the populace will conclude that the learned doctor must be right. They would never insult him by asking for his facts and his reasons. But out here when a wiseacre tries to lord it over the community like that some cowpuncher says right to his face; "Oldfoureyes, you take a fast run around the block and see if your brains can keep up with your dignity." (The exact words that he would use are not printable.) That cattle man may carry a Phi Beta Kappa key under his sheep skin jumper but he came West just for the privilege of enjoying his own judgment. Right now I am thinking of two noted men in the East, one a college president and the other a magazine editor, who pronounce in measured tones that they consider the regulated dram shop as the best solution of this problem. (They both drink). They want the public to know that they are uncommonly wise and far-sighted; that they possess mental acumen high above the vulgar rabble. But out here every argument must stand upon its own legs, or fall, and every defense of the booze business has fallen.

Nor can the progress of prohibition in the Northwest be explained by saying that we have no foreign population to deal with. The Eastern people have always whined about foreigners being the one barrier to their progress and I never took time to look up the facts until now. Here is the percentage of foreign born population in the Northwestern states as compared with that of some other states.

Dry in 1916	
Montana	25.2
Washington	22.4
Wyoming	19.9
Oregon	16.8
Idaho	13.1
Wet in 1916	
Wisconsin	22.0
Illinois	21.4
Maryland	14.9
Delaware	8.6
Missouri	7.0

Thus the sordid East is robbed of another excuse for its backward sentiment and the melancholy truth stands out that it has more of a stomach for "suds" than it has backbone for sobriety.

The Northwest is determined to advance and to achieve. It is the ozone. Nobody loafs, not even the rich. The people who journey to the Southwest go there to enjoy the climate, to amuse themselves. Many of them have only one dollar and one lung and they are trying to hold on to both. But the folks who come Northwest mean business. They are intensely interested in their future. The liquor traffic was against progress. It built no hospitals, it only filled them. It created no wealth, it only consumed wealth. The grog shop caused sorrow and regrets and the citizens kicked it out. They have never wished it back nor asked about a substitute. Down South some folks know how to make "moonshine" and they take time to make it right. They seem to have little else to occupy their minds. They expect to live and die on the same farm that their fathers lived and died on. But up here scarcely any one has time to fool with making "corn licker" and the stuff that is made is so dangerous that only the foolhardy will swallow it. The moonshiner in the Northwest is a small and a vanishing tribe. We are facing the future. We do not care what happens to Sodom.

The Northwest is unhampered by traditions, indeed, it has no traditions. In the stolid East they are inclined to think that whatever has been always will be. That what their grandfathers decided was the best policy cannot be improved upon by them. After you have convinced an Eastern audience that some radical change is an improvement, then you must persuade them to make it, and that is the hardest job of all. But in the Northwest we are used to doing impossible things. Persuade these people that some civic enterprise is needed and they start into their pockets saying, "Now how much is that apiece," and next morning men will be on the job. Down East you have a constant clash between Old World customs and thought and American ideals. Up here we have to do only with ideals. The grandchildren of Neal Dow are now mining silver in The Coeur d' Alenes and the descendants of Henry Ward Beecher are now growing apples in The Cascades.

"Out where the smile dwells a little longer,
Where friendship's ties are a trifle stronger;—
Out where the world is still in the making,
Where fewer hearts with despair are breaking;—"

There's where prohibition is welcomed, and cherished, and respected.

MORMONISM, AN EVER PRESENT MENACE.

By Mrs. Robert F. Hamilton, Nampa, Idaho.

MORMONISM as an ever present menace is such a broad and far reaching subject that we can but briefly touch on what is considered the three most important points, namely, religion, political power and financial power. All lesser menacing features of Mormonism are embodied in or influenced by one or more of these three.

The first great menacing aspect is their religion, which is based on materialism. It is certainly not spiritual. Possiby because of this it is appealing to the uninformed class of people.

The founder, Joseph Smith, was not only an ignorant but very wicked young boy, being an expert in lying, stealing and deceiving, but after one hundred years his church flourishes and shows the largest percentage of growth of any religious body during the past ten years. The Mormon church now has a membership of one half million.

Polygamous marriage relations is generally the first thought when speaking of Mormons, because plurality of wives was a distinguishing feature, however after studying their religion we believe their attitude in regard to God and the Bible stand out pre-eminently.

We—as Gentile Christians—would do well to determine to do whatever we can to combat this awful menace, for awful it is with all the meaning the word conveys.

To be able to combat it intelligently, we must take a careful study of the so called fundamental truth of Mormonism and its sacreligious doctrine of materialism.

First, the Mormon teaching of God is that there are many gods, each one was once a human being and has grown by evolution. The gods are male and female with sex relations in their heaven, their chief glory is to breed children in the other world as rapidly as possible, the more children the bigger the divinity. These are spirit children and are allowed to come to earth and enter babies bodies and if they live as good Mormons they will become "gods" hereafter and when grown large enough in the next world and are allowed to go and organize a new world for themselves and their posterity. Adam, the god of this world, after organizing it, came here with Eve one of his wives and populated it.

Second, their teaching of Christ makes Him the son of some God presumably Adam, the god of this world. They say it was Jesus Christ who was married at Cana of Galilee to both the Mary's and to Martha. However, they say comparatively little of Christ. In their meetings you will perhaps hear fifty statements about Joseph Smith to one about Christ.

Third, the Mormon doctrine of salvation teaches that no one can get to heaven without the following:

1. Being baptized by immersion and by a Mormon elder for the purpose of getting his sins remitted.

3. Without believing in the Book of Mormon and that Joseph Smith was a prophet of God.

3. Without paying his tithe to the priesthood.

4. Being a member of the Mormon so-called "church."

5. Having an education.

6. Being married.

Thus his salvation depends on his own works. How different is God's plan of salvation. "God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Fourth, the Mormon doctrine of the

Holy Spirit is that it is only something which can be "given" by the "laying on of hands" of a Mormon "elder" and can be had no other way. Many an "elder" has thus falsely professed to "give" the Spirit when he was himself profane, lying, licentious and mayhap guilty of all the sins of the decalogue, and so could never even have had the Spirit himself. How then can he give what he himself does not possess?

Mormonism claims to be the true Church of Christ Restored. Investigation will reveal the characteristics of the true church not embodied in their claim. Their aim almost solely is to build up in numbers.

Instead of the New Testament message, the opposite teachings are plain; instead of two ordinances it adds others contrary to the Bible and in the Lord's Supper water is substituted for wine, which is more logical when their doctrine of God and Christ is known.

The teaching of the church is that the apostles, prophets and seers have temporal as well as spiritual control over its membership.

One thing of which the Mormons are justly proud is their magnificient temple in Salt Lake City, the grandest and costliest ecclesiastical structure in this country, costing nearly $6,000,000. Not all Mormons go through the temple. However, those who do are put through blasphemous ceremonies under which they are bound by murderous oaths with terrible penalty to keep secret, but which revealed shows both husband and wife the relations which are set up for them, that man is woman's god, in fact, the husband impersonates God in ceremony. It is horrible mockery too terrible to be believed in and yet how many are caught in the snare of this subtle serpent!

In the temple they are also required to take an oath of vengeance against our government.

It was the Mormon prediction that some time the prophets would rule this country and it seems to be slowly but surely gaining ground, unless the Gentile world awakes this may soon be accomplished.

The second great menacing aspect is their political power. Eighteen years ago when apostle Smoot was elected Senator, indignation ran high among the Gentiles, and his political position was contested but he came off conqueror of the situation and we have kept silent and Smoot lives on at Washington, but not without serious effects.

Yet another Senator from Mormonism, apostle King, and we did not openly rebel. In Utah it is well understood, and this statement is beyond dispute, that no man or woman can aspire to any office if he or she were to run as an opponent of the right of the Mormon church to rule.

The leaders of the parties are so well disciplined now that they do not nominate for office any man who is antagonistic to the church. Their political power gives them control of the public schools, consequently they are able to teach the coming generation what they please. In many localities when Mormonism prevails there is no public school at all, and the Gentiles can either send to a Mormon school or go without school advantages. This being a day of compulsory education in many instances there is no alternative, and the Mormon educational institutions are patronized.

Recently the Mormons took more active control of Utah University and as a result many Gentile professors were dismissed, consequently Utah University is not now ranked with other good schools, she has lost her standing.

That they are very much alive to the

value of distinctively Mormon schools and colleges, we quote the following:

"At a recent conference they reported twenty-one colleges and academies under their church control with an enrollment of 8687 and conducted last year at an expense of over $2,000,000.00. It was announced later that over $500, 000.00 of the Mormon tithing fund would go to the support of such schools this year. Besides these academies and colleges they have, during the last four or five years, established eighteen theological seminaries located adjoining various public high schools, students take courses in the Bible and Utah history for which they receive credit in High School; they also study the book of Mormon, Mormon Church history and Mormon Theology."

The Third great menacing aspect is their financial power. It is difficult to form a definite estimate of the financial strength of Mormonism. That Utah is a wealthy state is a known fact; in one year her output of gold, silver, copper, lead and zinc amounted to more than thirty-three and a half millions of dollars.

Twenty two millions of acres of most fertile lands have been brought under cultivation in its valleys, thus the natural resources are a means of great wealth to its citizens.

In 1920 a presiding bishop of the church stated that the business of the church was business and that business was one of the objects for which it was established. Each prophet of the church gets enormously rich out of the business operations he conducts for the church. They control the Utah-Idaho Sugar Company and most all the lesser corporations; so practically they control the sugar market.

One of the finest hostelries in the Rocky Mountain region is the Hotel Utah in Salt Lake City is owned by Mormons. Two of the largest Salt Lake banks are theirs. They own a controlling interest in the Oregon Short Line Railroad—this is the main line from Ogden, Utah to Pendleton, Oregon, and its numerous branch lines is a source of great wealth.

All the leading newspapers in Salt Lake were either established by or bought by Mormons, thus making it impossible to gather any facts of this menacing evil through the press in the heart of Mormondom. Any Gentile business man within the confines of a Mormon town is powerless to do other than support Mormon improvements under fear of boycott or even worse.

It seems that Mormonism is tactful enough so that any commercial enterprise which they deem would be an asset to them they encourage and soon control. Money never seems to be lacking when a business enterprise is at stake.

Everyone who joins the church must become a tithe payer and although these annual contributions amount to millions each year, it is very small in contrast with the income derived by the church from its wide spread investments in real estate, in business, in railways, in mining, in manufacturing, in merchandising and in bonds in this country else where.

Every young man is sent on a mission some time and some young women also go on a mission. At least 2,000 are at work each year, of these more than 800 are in the United States, the others are scattered hither and thither into the uttermost parts of the earth. They go from house to house distributing tracts and leaflets and establishing friendly relations where ever possible.

In January 1920 there were but 13 Elders in the British Mission, in December the number had reached 65. They claim between fifteen and eighteen hundred converts in the whole European mission for the year 1920. The missionaries seem to be especially aggressive since the war.

Recently a Mormon elder from Utah spoke in the church of Latter Day Saints in Brooklyn. After a sermon on Faith which might have been presented in any Christian pulpit he launched out in defense of the Mormon system as distinguished from other branches of the Christian Church by telling the story of Joseph Smith. He affirmed that the grove near Palmyria, New York, where Joseph Smith met God face to face and talked to him like a man was the most sacred spot on earth and that hour the holiest in the history of the world and made the positive statement "It is absolutely true I know it." His discourse was listened to by those present with the closest attention and evidently a profound belief in the curious assertion which the elder was making. Many young people were in his audience while all were well dresed and intelligent looking.

No people are given more to hospitality and friendliness under any and all circumstances than the Latter Day Saints.

We are told that tourists from the East, after visiting Salt Lake City, have returned home declaring the Mormon people to be a friendly social people and really not as bad as they are pictured, they have scored a point according to superficial judgment.

How different the verdict of a Cleveland lawyer of national reputation, who had spent some time in Salt Lake City. He remarked to a proselyting elder "I have been here for two weeks with nothing to do but study your city. Day and night I have done so. It is your city, I've seen other cities and I want to tell you that I've never seen so wicked a city anywhere and that is enough for me."

After touching briefly on the religious belief, the political, and financial power of Mormonism, we reach the conclusion that the duty of every pastor, especially in the regions where Mormonism has a stronghold, is to instruct his congregation concerning this great evil so that the young people going into different parts of our land as teachers and business men, may not be ensnared by the craftiness of the Mormon people but may be able to answer their arguments by the word of God.

Instead of being alarmed by the rapid increase of this great menacing foe the church seems to be asleep. Be not deceived, dear pastor, into thinking you can let this foe alone and it will let you and your flock alone. The influence of this wily octopus is slowly but surely feeling its way. Our first thought when confronted by it is the heinousness of it and we hate it, but beholding it too oft we pity the unsuspecting ones enamored by its deceitfulness and gathered into its coils from which many are never rescued, when it would only have taken a friendly hand clasp or pleasant greeting to have saved them for Christ.

An opportunity for our missionary societies is to obtain tracts on this subject and have them read in our societies and distribute them amongst our young people and urge the reading of them.

The Mormons are more eager to transmit to their young people the testimony that Joseph Smith was a prophet than we are to emphasize the testimony that One is our Savior and Master, even Christ.

OUR MOUNTAIN AMERICANS

Address Given at the New World Congress of Missions.

BY REV. W. J. GIFFEN, Frenchburg, Kentucky.

THE territory between southern Pennsylvania and northern Georgia and Alabama is commonly referred to as our mountain field. It is estimated that about five millions of people inhabit this region who are designated as "mountaineers." Those who surveyed the field tell us that three types are revealed: the "nominal mountaineer," who dwelling within the shadow of the hills, has forged to the front and done his full share in founding and developing the civilization of the South; the "typical mountaineer," somewhat rough in the exterior, but strong, courageous, capable and resourceful,—qualities which we needed so much in our nation today; the "submerged mountaineer," who through force of circumstances has been brought to a condition where he is in great need of assistance and encouragement in his struggle for a larger and fuller life.

Within this field there is a problem to be solved. Dr. Samuel T. Wilson, president of Maryville College, has characterized it as "a White problem," "a Protestant problem," and "an American problem." This characterization is in keeping with facts as we find them today. Let it be understood that the mountain man is a *white* man. Negroes are found in the towns and cities, but comparatively few inhabit the hills of the Southland. The question of color does not enter the mountain problem. Few Roman Catholics inhabit the mountains. According to Dr. Wilson there are less than 90,000 in the entire region, and most of these are found in Maryland and in the mining camps of the coal producing states. We do not know of one Romanist who inhabits Menifee County, Ky., and we are persuaded that the same condition prevails in many other mountain counties. In origin, history and present faith the mountain people are distinctly Protestant. Moreover, they are genuinely American. What has been said concerning Romanists is equally true when applied to the foreign element. There is not one foreign born person in our county. The people are primarily Scotch-Irish with a sprinkling of English, French, Welsh, and Pennsylvania Dutch. It may be said truthfully, that there is no section of our land today that is so free from foreign blood and foreign influence as the mountain section of the South. Viewed, then, in the light of these fundamental characteristics we see a people who are one with us in race, in faith, and in nationality. Yet, their condition presents a problem, unique, delicate and somewhat difficult of solution.

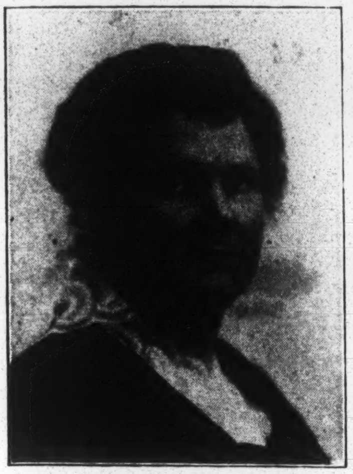
We should face this problem with an attitude of fairness. In the process of arrested development the mountain man never lost his pride or keen sense of justice and he insists that he has not always had what is called the "square deal." The people have been called "mountain whites" and a "race of Rip Van Winkles." Their territory has been referred to as "the back yards of seven states." Is this fair? Whatever may be our answer to the question, let us remember that a man's back yard is determined by the way in which he builds his house. If we have so framed our educational and religious program, and so constructed the house of civilization as to place five millions of people in the back yard, the shame be upon us and not upon the mountain people. It is unjust to judge any people by the submerged class, or to regard them as inferior because of the lack of twentieth century standards of refinement.

The writer has in mind two pictures. One is of mountain home where the father, mother and some eight or ten children dwell in a simple plank cottage. Education, comfort, common necessities, culture, and refinement are not in evidence. There is a constant struggle from one end of the year to the other to secure the necessary corn to hold soul and body together. Yet, in it all there is a simple faith in God. The father delights to talk religion and never fails to tell how good the Lord has been to him, and he gladly shares his meager portion with another brother who is even less fortunate. The other picture is that of a group of New York society ladies, who, having exhausted every known means of entertainment, conceived the happy idea of holding a dog party. Accordingly the matter was arranged, the "poodles" were placed in high chairs and a sumptuous feast was served. Which picture represents the better ideal of life? When you stand before God in Judgment which would you rather be,—the poor ignorant man, who thanked God for the small portion of this world's goods and willingly divided with his brother, or the society ladies, who with ungrateful hearts, threw God's blessings to the dogs and allowed the children of the mountain man to grow up without educational opportunities and the common comforts of life? Neither represents the true ideal of life, but one is as far from the truth as the other.

What is worth while in life? What is culture? What is education? What is refinement? When we look upon life in the mountains we see it open, uncovered, revealed; there is little polish, little adornment. When we go into the great cities of the North we are dazzled with the flash of the diamonds and the glitter of gold. We are blinded by the brightness of the lights and bewildered by palatial extravagance, and we ask ourselves how much of this is only polish and adornment? how much of this that we see is only veneer? If we could only see beneath the surface how much is there that is really genuine; really worth while? In the sight of God it is sterling worth that counts. Why should we regard the mountain man as a peculiar man? He is only a *man* and his problem is the same as ours in Pittsburgh, Chicago, or St. Louis,—namely that of receiving a vision of the true meaning of life and the realization of the highest and best that God has provided for him. May it not be that in the struggle of life the mountain man has something in the way of simplicity, strength and sacrifice that he can give to us? upon the problem, not as a mountain problem, but as a life problem for him and for ourselves; let us go to him in fairness and with sympathy and love asking of him what he has to give and extending to him our love, sympathy, and help, remembering that his problem of arrested development has been produced in part by our neglect.

On the other hand let us be frank in our attempted solution of the problem. When we have been *fair*, then we *can* be be frank. A mountain man in a recent address said, "What we need most of all is that some one will tell us the truth about ourselves. We have been called a clever people. Some are clever, but more are not. We have been told that we have the purest blood and the keenest minds, but we know that our state ranks forty-sixth among other states in educational matters. It is an old say-

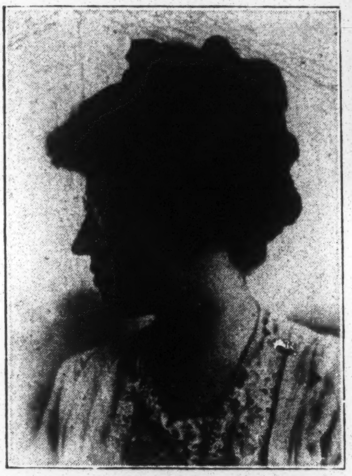
MISSIONARIES AT WORK IN THE CITIES—UNDER CARE OF THE WOMEN'S BOARD.



MISS ROMAINE RUSSELL
Hickory, Pa.

MISS ELLA MONTGOMERY
West Side Mission
Alliance, Ohio.

MISS MARGARET M. HEAZLETT
12th Church, N. S.
Pittsburgh, Pa.



MISS RUTH ETTA FINDLAY
Denver, Colorado.

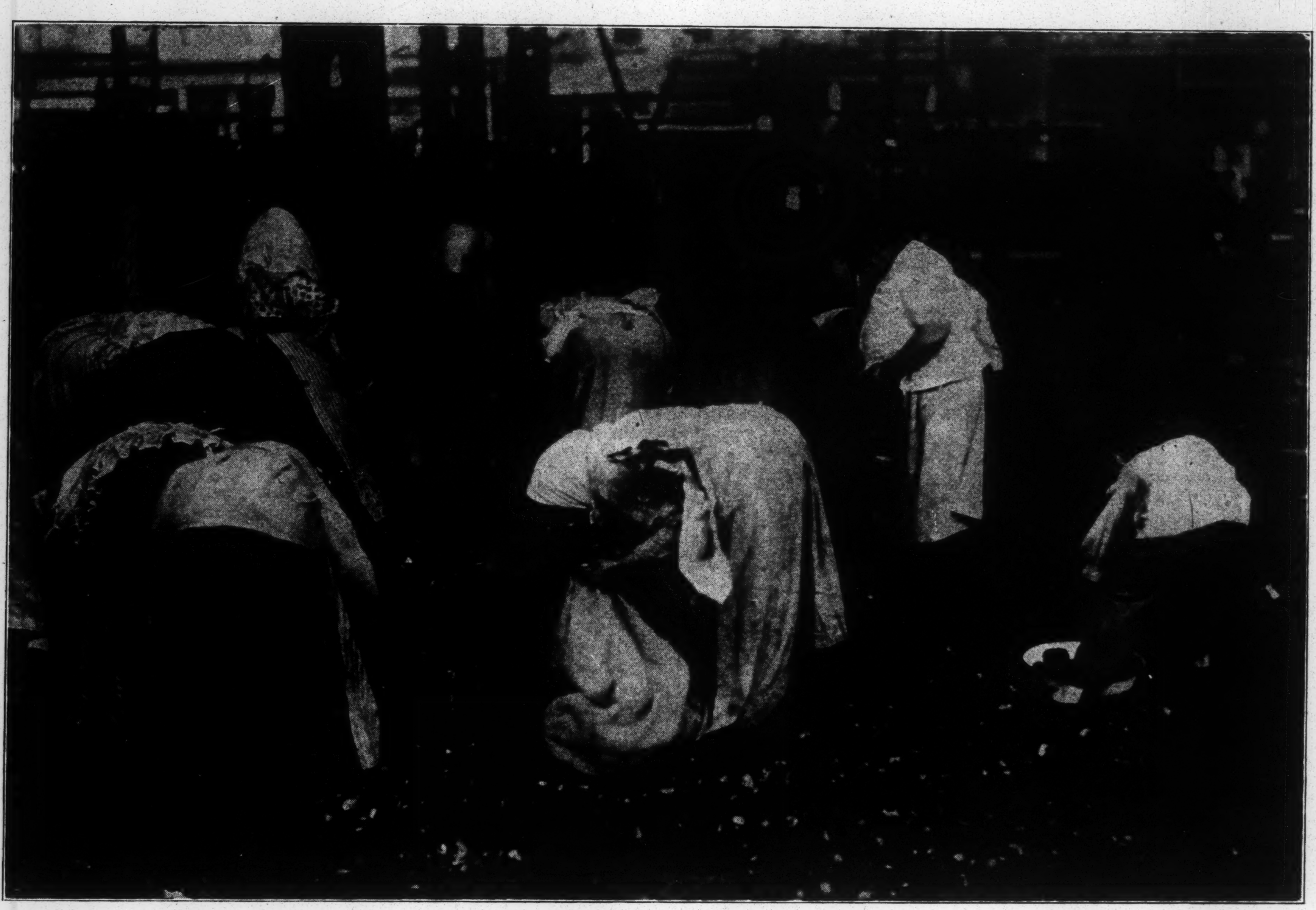
MISS GRACE WELCH
Burgettstown, Pa.

MISS LAURA SAWHILL
Spokane, Washington

MISS IRENA G. ALLEN
Inglewood, California

MISS SALLIE E. DICKEY
Recently at Alliance, Ohio

Note—Mrs. Ada M. Tracy, Los Angeles; Miss F. C. Metcalf, Portland, Oregon; Miss Irene Mechlin, Pittsburgh, Pa. failed to send their Photos for this issue.



LIFE IN THE CITIES!

Women and children of the East side picking out good onions from a load confiscated by the Railroad company on account of its being rotten ing that if you want to go through the mountains then keep your mouth shut and you will get through all right. Some one was afraid to go through and thought that he had to say a lot of nice things in order to be safe. The world has been untrue." This was a view of a mountain man and we are persuaded that he is right. A policy of flattery will not do. The mountain man knows that he has been misrepresented in many particulars. He has been flattered in some respects and on the other hand many good things and true things have been left unsaid. When we have been fair he will not resent our frankness. When we have met him "on the level" then we will be able to do business with him "on the square."

Our policy should be in keeping with the needs. Let there be evangelism of the genuine type, but spasmodic efforts will not solve the problem. So far as belief and theoretical acceptance are concerned there are as many Christians in the mountains in proportion to the population as in any other portion of our land. It is not emotional evangelism that is needed. With the mountain people revival is a habit. The mountain man has as much religion as he knows how to use. What he needs is a development that will make him the master of what he has, give him a larger capacity, and enable him to manifest a higher type of religion. Let there be education such as the state can give, but this in itself will never solve the problem. Education is neither a good thing nor a bad thing. It is a man's equipment and it only enables him to be a greater blessing or a greater curse. It is the business of the Church to stamp the religion and education of the mountains with Christian ideals of life and service and give the people an opportunity to realize these ideals.

Our boards should go one step further than they have gone and deal with the economic situation. Isolation, lack of markets, trade facilities, communication, etc. have produced this problem. So long as these conditions prevail the problem will continue. The conditions that produced the problem of this generation will produce a similar one for the next. Our present policy is a "skimming" process. We educate a boy or girl, give him a vision of life and he is forced by local conditions to go outside his community to realize his ideals. The mountain section is losing its strongest characters, its educated class, the very class which it needs to help solve its own problems. The only remedy is to solve the economic side of the problem. Let our schools establish industrial departments and train boys and girls how to make an honest and comfortable living; how to have better homes; how to make a business success of life in the mountains and the leavening influence of the educated class will be saved for the community, and the whole religious and educational program will be more readily received.

A mighty call comes from the mountains. It is the call of a great opportunity. The door is open and the people are petitioning for Christian education. It is the call of an urgent need. Many counties are without the influence of a Christian school and a well organized church. It is the call of encouraging results. Even now the graduates of our schools are entering higher institutions of learning and taking their places in the religious, educational, and economic life of our country. Give the mountain people their chance, and they will help us "Save America."

FRENCHBURG COLLEGE.

By Mrs. W. J. Giffen, Frenchburg, Kentucky.

I have been asked to send a message to the Magazine from Frenchburg College. In the first place, the name is a misnomer. Frenchburg School is not a college. It has never reached that standing and probably never will reach it. It is lovingly called a college by its patrons, just as any private school or tuition school is called a college in the South.

EQUIPMENT.

The equipment at Frenchburg School is the pride of the local community and an honor to all those who had a part in planning and providing it. The hospital, church and janitor's cottage are frame buildings, adequate for the service required of them. The school is a substantial brick building containing eight large recitation rooms, two small class rooms, library and office. The dormitory is a modern three-story brick building with kitchen, dining room, recreation room, and students' rooms sufficient to accommodate seventy pupils. The new teachers' home completed in February is similar in style to the school and dormitory and provides a comfortable and convenient home for the superintendent and the principal and their families and ten teachers. All the buildings are equipped with furnaces, electric lights and water systems. The electric plant is owned by the school and operated by the janitor. The water is supplied from mountain springs and piped through a storage tank on the hilltop back of the schoolhouse. These buildings were erected at a cost of not less than $100,000.00 and a debt of gratitude is due the many kind friends who have generously provided the funds.

EDUCATIONAL WORK.

Frenchburg school provides graded public instruction from the first primary through the four-year course of a first-class High School. The teachers are young women of sterling character and recognized ability in their profession. In the arrangement of classes and courses of study and requirements for promotion, the work done is equivalent to that done in the city, with the addition of graded courses in sewing, public school music and Bible. The enrollment for the present year is 290. Twenty-six of these were in the High School. About fifty are boarders at the dormitory, the others are day pupils. Careful attention is given not only to the training of the mind but to the development of Christian character.

MEDICAL WORK

This holds an important place in the work of the institution. Dr. Esther Mitchell has charge of all departments of the medical work. She is nurse and housekeeper and physician at the hospital and when there are no patients, does local practice. An annual medical inspection is given the school. Medical attention is given the students when it is required. Students in the dormitory are given the priveleges of the hospital without extra charge. For the community merely nominal rates are charged. The good done by this department cannot be estimated.

RELIGIOUS WORK.

The Superintendent of the school is also pastor of the church. The congregation numbers 85 members. Many of these are students, some are former students, a few are from the village. Aside from the pastor's salary the work is self-supporting, and contributions are made to the missionary work of the church. Last year $1050.00 was contributed in all; $500.00 of this went to the New

World Movement, $175.00 to the budget.

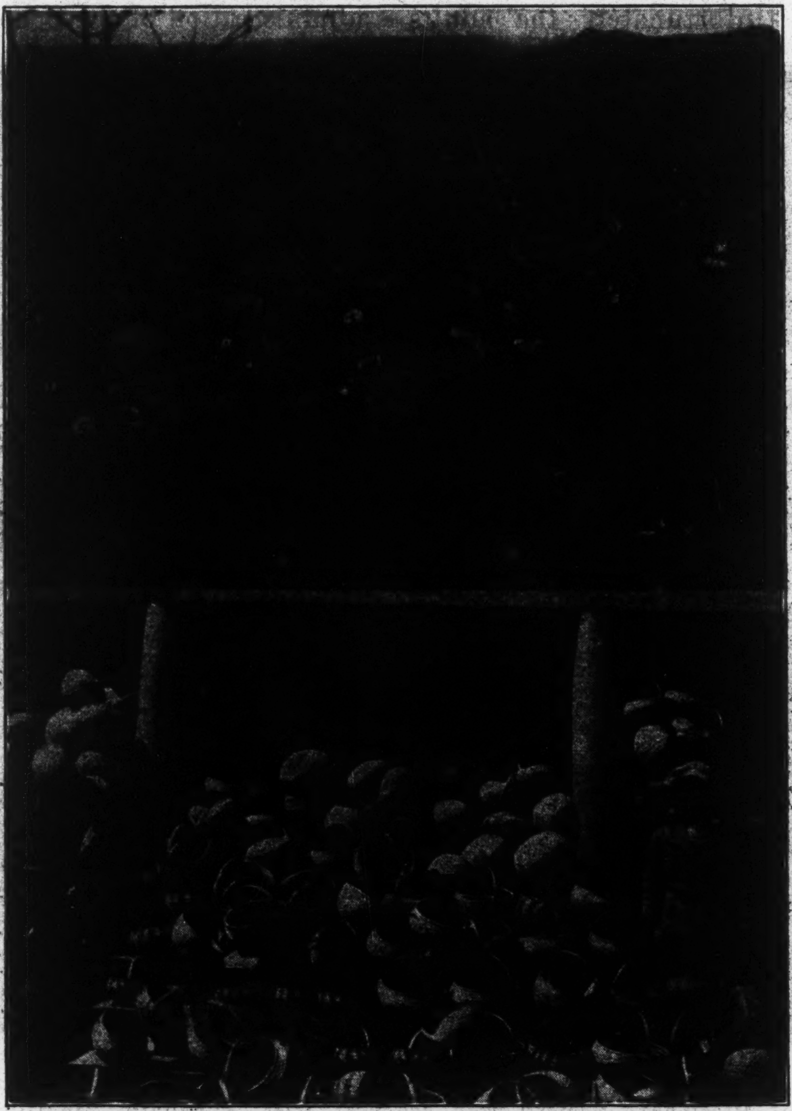
The principal of the school, Rev. W. P. Gordon, has charge of the Sabbath School. The church is too small for Sabbath School purposes so it is conducted in the schoolhouse. The enrollment is about 100, the average attendance is 60. Unfortunately the adults look upon the Sabbath School as a school affair and it is very difficult to maintain an adult class. A branch Sabbath School is maintained two miles away at a place called McCausey.

A flourishing Young People's Society meets at the church on Thursday evenings. A Women's Missionary Society, King's Daughters Circle and a Junior Society complete the circle of religious activities. All of these depend largely upon the strength and faithfulness of the teaching force. Pray that the day may soon come when a trained and substantial congregation shall maintain its own religious program apart from the administration of the School.

FRENCHBURG SCHOOL
and Junior Missionary Society with leaders, Miss Elizabeth McMillan and Mrs. W. P. Gordon.

INDUSTRIAL WORK.

There is none in the school. However great the desire for it and the need, this department has not yet been opened up. But out in the hills are to be found a few who are skilled in the old handcrafts of the mountains. In order to revive and encourage this work the school has opened up a sale department for these products. All profits are used for the further work of the institution. Friends can assist in this good work by helping to open up a market. White-oak split baskets in various sizes from 27 to 45 inches in circumference are very popular. Some are woven with one flat side and are suitable for paper racks or workbaskets. Some are striped in colors. Children's chairs, both with and without rockers are made; also stools in white oak or black walnut with woven seats. Inquiries concerning any of these articles will be answered gladly. The weaving of coverlets and other textiles is not practiced in this vicinity.



BASKET MAKERS AND SOME OF THE PRODUCTS.

Bird's eye view of the village. Frenchburg Campus out of view to the left.

GIFTS

The management is glad of this opportunity to thank all those who have contributed to the support of the work and the encouragement of the workers. During the past year the gifts have been especially numerous and have done much good. Boxes for the hospital have been very generous. The second-hand clothing has been a great help to the poor. Profits from sales in this department have gone back into the institution, so that such gifts serve a double purpose. More will be needed in the fall. There is constant need for money for scholarships. Many people cannot meet even the nominal charges that are made. Those who receive this money are very grateful and are repaying in growth in intelligence and Christian character.

ENCOURAGEMENTS.

Another busy year has just closed. There have been problems and difficulties but the outlook is encouraging. The enrollment is smaller than last year but there are more in the upper grades. The music department, new last year, is on firm footing and has strengthened other departments of the work. The sewing department, opened in February, is very popular and already profitable to the students. Increased interest is shown in the High School. Teachers and pupils have been spared serious illness and there have been no deaths at the hospital. Pray for the school and the teachers that their work may be prospered. Pray for the hospital that it may restore and preserve many for the glory of God. Pray for the church that it may grow in numbers and in spiritual life so that this "handful of corn in the earth on the tops of the mountains—shall shake like the cedars of Lebanon."

CITY MISSIONS.

By Mrs. Ada M. Tracy, Los Angeles, California.

THE use of the automobile tends to centralize the churches in the down town districts of a big city. Yet there is a large field for Christian work in the near-by sections of the city, in the separate communities of which it consists. This is the province of the City Mission. It ministers to the children of the district through the Sabbath School and Christian Union; it has an influence for good recognized by those who themselves go to the down town churches; and it elevates the whole community.

The times demand a speedy growth of the Mission; it cannot wait for the slow process of development as formerly. To economize time, money, and workers, it is best that just one denomination occupy each particular district. The city of Los Angeles has worked out a plan to accomplish this.

A committee of Federation consisting of a representative from each orthodox denomination considers the different openings for work. Then one of the churches is assigned to each field to occupy as a Community Church, with the understanding that no other denomination shall start a work within a mile of this Community Church.

It is no longer possible for a Pastor and his wife to do all the work of a City Mission successfully. Another worker is needed, a Pastor's Aid, City Missionary, or Church Visitor; a paid worker giving all of her time to the work of the Mission.

The work of the Foreign Missionary is among those people who have been trained in a false religion; the work of a City Missionary is largely among those who have been trained in the worship of the true God, many of them at one time professing Christians who have wandered away from the fold; and among the children of these people. So often the Father and Mother in the city have had consecrated parents, have known a home where the Sabbath Day was observed, where family worship was held every day, and the blessing of God asked at each meal. Yet this Father and Mother, after moving to the city in new surroundings have grown cold and careless, and the children seldom, if ever hear the Bible read or prayer offered in the family circle.

Many families lived in small communities, known and respected by all, where keeping the Sabbath is the custom and where the social standing of one is gauged by right living. Moving into a large city where everything is so new and strange: the work, the schools, the markets, the living rooms, and all the people, is a shock to the family and to the family life. Only those, "rooted and grounded in the love of Christ" are able to stand the change.

What wonder so many people stay away from church the first Sabbaths. Work and school are compulsory, the attendance at church is optional. One dislikes to go to a new church among strange people; then, who knows or cares whether you and the family go to church or not? Perhaps these first Sabbaths are used in sight-seeing.

So another and another week passes. However, the family is glad when the City Missionary calls with a cordial invitation to attend the church services and offers to take the children to Sabbath School. In all likelihood the children go with her, but the adults hesitate to accept the invitation to the church. They have stayed away so long that they are actually timid about starting again. You would think a situation like this would not be so very difficult to handle; the winning back of this family to active Christian life. But it is. It takes the grace of God and all the tact and love of the Pastor and Visitor to do it.

Now having won this family back, if the family would only "stay put."

There is so much moving around in the city. People buy a house and lot, and hardly get nicely settled before a "For Sale" sign is seen in the window. Sometimes this is so because the owner's work is changed to a different section of the city, and he wants to be nearer his work; or perhaps to make a nice profit on the sale. Someone has said that just as it is bad for the growth of a tree to constantly replant it, so the continual moving about, of a family destroyed its better growth. There is a sort of detached feeling engendered; the responsibilities of the community and of the church rest lightly with people who do not intend to stay long. One family refused to let the children attend Sabbath School because they "were moving soon," and six months passed before they did; all this time the dear children had no religious instruction at all.

If this condition is bad for the family, it is also bad for the neighborhood church. The Mother of the family confines her attention wholly to her own family circle. Not even an Aid Society can tempt her to regular attendance at the meetings. But the Woman's Missionary Society is the greatest loser. Coming from different denominations with their individual fields of work, natualy the United Presbyterian Missions would not be as interesting as their own. So an excuse is often offered, simply because there is no desire to help in the work. So, in fostering this spirit of selfishness in the family, the more efficient work of the church is much hindered.

The Pastor often secures a good official for the church, a good Sabbath School Superintendent, a Trustee, or a Choir Leader, only to have him move away and leave a vacancy hard to fill.

Really the most profitable, and, too, the most pleasurable work in the City Mission is among the children. The Christian Union makes its appeal to them, but is is a difficult matter to decide on a suitable meeting hour. One church is holding the Juniors at 10:30 A. M. Saturdays, another on Wednesday after school, another on Sabbath evening at the same hour as the Senior Christian Union. The children would prefer Sabbath evening, but their people so often visit or go on a pleasure trip and return too late. Juniors must have a good Superintendent, and generally want many parties and picnics.

The Sabbath School is the best means used to instruct children in the Bible and the way of salvation, and needs to be made as attractive as possible, as most of the Mission children come from homes where the parents are not particularly interested.

Sabbath Day in the city is often used not only to go on pleasure trips but to do a "bit of gardening," a little carpenter work, or some painting. "Yes, it's too bad but my husband works all week, and Sunday is really the only day he has to fix things about the house." and it's too bad that sometimes the children are required to stay home from Sabbath School to help "my husband." Generally parents insist on their children going to Sabbath School, regardless of their own negligence.

Of course the first thing to be done is to find a live Superintendent, and often it proves a woman can fill the office very successfully, then good music. If possible, every School should have an orchestra to lead the singing, even a cornet only is a great help. Greater attention must be paid to the singing in our own United Presbyterian Church than in other denominations, as we are one of the few that sing the Psalms. It is remarkable what a hold the hymns have on both adults and children. But if our Psalms are properly sung under good leadership they will win out. The Primary children are especially fond of the chorus of such songs as "In the Morning," "This is the Day," "Safely Guarded," "I Will Joy," "How I Love Thy Law," of Bible Songs No. 4. It would be a great help if a song book could be placed in every home. A Junior Choir is used in a few Schools. The little girls especially delight "to sing in the choir."

The observance of the Red Letter Days is very profitable, such as Christmas, Easter, Children's Day, etc. One of our Mission Pastors aims to have one Red Letter Day each month, tending to reach the goal of a greater interest, greater attendance, and greater collection. It works out pretty well, too.

One of the best assets to a mission School is a corps of faithful, consecrated Christian teachers. To secure such is as hard as it is important. Naturally, the majority of teachers are women. But so many of them today are successful business women and all their strength and energy is required in their daily work. So it is hard for them to assume an added responsibility of a Sabbath School class. If one can find an efficient Christian teacher, "her price is far above rubies." The Children love her, and her influence will be felt in their lives for years to come.

The City Mission and its workers have much to discourage them, but far more to encourage them, for "the battle is the Lord's, and it is nothing with Him to help" whether with many or with them that have no power." It interests the people of the Community in Christian work; it develops congregational responsibility among its members.

FOREIGN CORRESPONDENCE.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

MATCH MAKING IN INDIA.

We have always been told at our missionary conferences and have read in our mission books that the barbers were the matchmakers of India. This formerly was the case, but not so any more. The young men of India are demanding higher grade wives than they used to demand. They want their wives to know how to read and write, so they are coming to our lady missionaries for their wives. Our lady missionaries are fast taking the trade of match making away from the barbers of India! We were at a meeting the other day in Sialkot and Miss Fannie Martin was leaving the meeting to go home. I wanted to go with her but she would not let me. I learned afterwards the reason. She and Miss Nancy Hadley were going to pick a wife from her school for a man living out in Miss Hadley's district, so of course, they did not want me about for fear I would tell Mrs. H. C. Campbell how much commission they received! Just as though I would tell anyone!

Going out to Zafarwal that evening sitting in the car was the girl whom they had picked for the wife of the man at Zafarwal. The girl had never seen the man. She was trusting the missionaries, who stood to her in place of her parents, to choose for her a husband according to Indian custom. When the proposal was made to her at the school by Miss Hadley, she was greatly pleased and as she rode along with us she was happy though thoughtful.

The wedding was to be at high noon on the following day. We left in the morning but the girl had not yet seen the man who was to be her husband. The young man was a Christian lad whom Miss Hadley well knew and who had besought her to find him a girl of Christian training who would make him a good helpmeet. Such is one of the responsibilities sometimes thrust upon the missionary. It ought to be added, however, that it is only accepted when all the circumstances seem to indicate that it is really a Christian service to undertake the task. Whenever circumstances allow, the girls and boys under the care of our missionaries and institutions are encouraged to select for themselves their partners for life.

Fred C. McMillan.

KINNAIRD COLLEGE.

Kinnaird College for Women is located at Lahore and is in charge of Miss Elizabeth M. Edwards, whose home is in England, and Miss W. H. Porter, daughteer of our Dr. E. L. Porter, President of Gordon College, Rawal Pindi. Miss Josephine Martin is on the Board of Directors.

The college is not denominational but it is distinctly Christian and is the only Christian college for girls in all North India. We want to commend our Board of Foreign Missions for its support of this school. It is positively worth while and we wish you could all have been with us on our visit to this school. We feel sure that you would think as we do.

We were at Lahore with Dr. E. L. Porter for a meeting and went out to visit the school and were invited to stay for dinner. It was a fine dinner too. We were interested in seeing the young girls of India in their plays on the campus and then later coming in for prayers. real family prayers, songs, readings of Scripture and prayers, all kneeling for prayer around the family circle as in our old Covenanter home. After prayer was dinner. At our table were five United Presbyterian girls, graduates from Miss Martin's school at Pathankot, and we were told by Miss Edwards that the highest honors of the school would come from among these United Presbyterian girls, as they were all at the very top of the school in grades. We believe in Kinnaird College for Women; we do believe in Miss Edwards and Miss Porter; and we do commend our Board for this great work.

In this connection we wish to say these fine girls we met at Lahore are being helped through college by our missionaries. We wondered at the startling number of boys and girls in all our mission fields who are being helped through school by our missionaries. We found every missionary, man or woman, using all his salary, every spare copper, in helping others. It seems the great majority of the leaders that have come out of our mission fields were picked up by one of our missionaries and sent to school.

We are for Kinnaird College for women. We expect to pray for this college and Miss Edwards and Miss Porter, and we wish that you would too.

FRED C. MACMILLAN.

PASRUR

The visit of Messrs. Taylor and MacMillan to Pasrur Districts could almost be described in Pat's famous telegram—"Off again. On again. Gone again. Finnigan."

The visit began at precisely eleven o'clock one fine winter's day when two streaks of dust converged on Raya village, away down on the Ravi River near Badomali, which is in South Pasrur District.

One of these sand storms dissolved into the male members of the Pasrur Districts in a "lizzie," and the other similar chariot disgorged our Commissioners. You must remember "Commissioner" is like the word Governor at home—a word to conjure with. They had seen the wonders of Zafarwal, and made close connections ready to see in Badomali the first New World Movement building in India to be completed, as well as the proposed site of the South Pasrur Station.

Indian hospitality was everywhere, including fireworks, flags and feasts. We noted with satisfaction that our Commissioners were disappointed to see no famine victims or living skeletons—due not to local sufficiency but to the canal system brought in by the now villified Englishman, and to improved transportation.

Greetings were presented by the Pastors, Workers and Teachers followed by Mr. MacMillan, who gave through an interpreter, a message on Soul Winning, which especially impressed the people coming as it did from a layman.

The night was spent with the missionaries at Pasrur and the next day by Mr. Taylor in seeing another large village center where we have a thriving school. The Pasrur Girl's Boarding School and Dr. White's Hospital were inspected as well as the City Boy's School.

We still insist that this sort of flying call is only confusing in this oriental land of studied and dignified salaams. Even our Fords were too much rushed in Pasrur for comfort or safety. Nevertheless we missionaries have been mightily helped by this hand wave from the "big brother" and the "big chief," and are proud that they have found the hearts of our friends in the villages, and this after all is the real India

J. G. CAMPBELL.

TAXILA HOSPITAL.

Some years ago some members of the Mission in India had the vision of a Frontier Hospital. The forward look in India is toward the Afghan Frontier, one of the few countries in the world as yet untouched by the gospel of Christ.

Our Mission is in no part of it on this Afghan Frontier but it is near enough to be on the routes of travel there, and people from the Punjab and people from Kabul pass from one place to the other quite frequently.

To make the vision a fact, endeavor was made to raise money and at the same time two young men in medical school began to look forward to this work. These two, however from one cause and another gave it up, but the vision did not die and was passed on to others so that at present there are not only two qualified doctors appointed to this work, but there is money raised, land bought, and buildings are being erected.

The purpose of the vision seems to be on the way to fufilment, for the land which has been secured is within one mile of the boundary between the Punjab and the North West Frontier Province. It is on the main road which leads from Calcutta to Peshawar, thence to the Khyber Pass, and thence to Kabal itself. It is moreover at Taxila, one of the most interesting spots in India from an archaeological standpoint, and the hospital has been named the Taxila Hospital.

The buildings are being erected, two houses for the doctors to live in, and a large dispensary building. These three are the first of a large program which will include all the buildings necessary for a first class general hospital. Meanwhile one of the doctors, J. Gregory Martin, having completed his first year's language course, has begun the work. Every day around the dispensary tent people gather from far and near, and not only do new patients come every day but the old ones keep coming back. The number has increased so satisfactorily that Dr. Martin's one assistant cannot give sufficient help in caring for the patients, so another is being arranged for.

There seems to be an excellent future in prospect for the hospital, and not the least factor in this is its strategic position with reference to the vision which led to the founding of the institution. Most of the people of the nearby villages are either people of Kashmir, or are Afghan Mohammedans, while it is not uncommon to see the slant-eyed people of Leh and Little Thibet.

Taxila, in the days of its earliest history of which there is reliable record in India, was a large city, and the ruins of this city have attracted the attention of archaelogists. Not far from the hospital site is the office of the Director General of Archaeology for all India, while a few miles further on are the excavations. These give evidence of a very large city in the time when the Buddhists flourished, and there are also many reminders of the Greek occupation in the time of Alexander the Great, but perhaps the most interesting fact that this science has to offer us in connection with our Mission Hospital is that Taxila was the seat of the very large, and perhaps the largest university of ancient India, and that this university was especially famed for being the place where the doctors of medicine were trained. It would seem that this is a very delightful coincidence, and we can hope that this hospital will be not only a worthy successor of old Taxila in the medical line, but a real mission hospital, opening the door of the large region it serves to the message of salvation.

MARGARET H. LAING.

MADRAS W. C. T. U. CONVENTION.

Readers of the Missionary Magazine will be glad to know that the W. C. T. U. in India is alive and awake to its opportunities, in this day of unrest and change. We, United Presbyterians have been more interested than ever in the work of this organization since our own Miss Mary J. Campbell began her work as National W. C. T. U. organizer for India in 1919.

During these three years she has been going up and down the length and breadth of this land preaching the gospel of temperance in English, Urdu, and Punjabi and enlisting men and women, boys and girls in the fight against strong drink and its attendant evils. And as a result of her efforts in places where there were only a handful of workers, several thousand are now definitely exerting their influence in the cause of temperance and prohibition.

To the W. C. T. U. convention which met in Madras, Jan. 26 to 30 the Punjab was privileged to send five delegates, three of whom happened to be from our own mission—Misses Margaret and Helen Anderson and the writer, Dr. Maude Allan of the Presbyterian Mission and Miss Singha of the Z. B. M. Kinnaird School, Lahhore added dignity and variety to the delegation.

The long trip (it took six days including Sabbath, which we spent in Agra) was most interesting and enjoyable in spite of the inconveniences of third class travel and the necessity of changing trains at two A. M. almost every night. However in India with our ever present rolls of bedding we could make a Pullman out of a third class carriage and a generously stocked lunch basket and primus stove provided better meals than any diner in India.

We were cordially welcomed in Madras and royally entertained in the various mission homes of the city. About fifty women had come to-gether from all parts of India for this convention which was ably presided over by Mrs. F. B. Price, our National president.

The morning of each day was taken up with business and the afternoon was devoted to a school of methods which was very helpful in adapting the work of the various departments of the organization to the needs of our Indian communities. The evening programs were varied. One of the most interesting was an address by a Hindu gentleman dressed in native costume, a professor in the Madras Christian College, on "The temperance problem of present day India." It was a splendid speech and assured us again that the majority of intelligent Indians want to be rid of this curse which Western civilization has brought upon them.

The whole convention was inspiring and helpful to those of us who were permitted to attend hope we may be able to realize some of the ideals which were laid before us so plainly.

LOIS M. BOYD.

EVANGELISTIC CAMPAIGN OF THE SYNOD OF THE PUNJAB.

February 27th to March 5th 1922.

The Campaign Week in Rawalpindi.

Five years ago the Synod of the Punjab decided to make a special organized evangelistic campaign effort in every congregation or center in the bounds of the Mission to reach the non-Christians. The two organized congregations in Rawalpindi have responded very well to this call, and for four months previous to the campaign week the weekly prayer meeting among the women has developed their prayer life. We feel also that to a great extent the success of the week was due to the persistent prayers of the women as they gathered daily at the time of the bazaar preaching to pray for the men as they were engaged in the work of preaching, and on the final day in the procession through the streets, Voluntary help was freely given by the men of the congregations assisted by the students in the High School and College at the bazaar preaching twice a week throughout the winter, as well as during the campaign week.

Conditions have been greatly disturbed as a result of the non-cooperative movement, and in view of the impending visit of the Prince of Wales. A great many questioned the wisdom of carrying out the program of the campaign week here this year, and some did not think it safe, but we decided to go ahead. There was a ban put on buying books, and in every meeting there were those who did their best to hinder the sale of books. The Mohammedans and Sikhs have been specially stirred up lately, but during the campaign week the crowds listened to the gospel message each evening at four different places. Attempts were made at various times to disperse the crowds but without much success. They tried in other ways to interrupt the talks but by being patient we won the support of the crowd and the trouble makers usually slunk off.

On Saturday, the final day of the campaign, the Christian men of the Cantonment and City Churches, to the number of about 70, paraded through the city selling gospel portions and preaching the gospel message. Halts were made whereever a crowd could be gathered to hear a Psalm sung and a short talk given. Twenty two of these talks were given ere we got back to the Church which had been the starting point. Crowds of Sikhs, Hindus and Mohammedans followed part of the way and organized counter meetings but they did not stick it out long. Several of the books that were sold were torn up by some of the most rabid trouble makers.

During the week 1199 books were sold including Bibles, New Testaments, Gospel portions and gospel song books. We feel that this was a great victory wrought through prayer in view of the organized efforts against our book sales at this time.

Unsettled political conditions have made it specially hard for the women to go out preaching, but God answered our prayers in a wonderful way and all reported favourable hearings and no insults offered. A great burden for their non-Christian neighbors has been felt, and during the week 40 of the Indian Christian women, in bands of twos and threes, went from house to house telling of the plan of salvation and selling gospel portions. Among them were a number who could not read, and these diligently learned a Bible story each evening to go out and tell to their neighbors the next day. In all 474 books were sold by

THE BOYS OF THE RAWALPINDI HIGH SCHOOL WHO SOLD BOOKS DURING CAMPAIGN WEEK.

the women and little school girls, and 900 heard the gospel message from the mouths of their sisters; 13,000 or more people heard the Word preached last week.

We feel that campaign week has been a good time of sowing seed and of blessing for those who have heard the Word; but the earnest work done by the Indian Church itself is what means the most for Christ's kingdom here in India.

JESSIE KNEFF HEINRICH.

CAMPBELLPORE

At the present time there are only two women workers in this district besides the missionaries. One of these reports that she found entrance into six new homes during the week and sold four portions. The others of us sold five books and entered 15 houses making a total of 21 new houses in which the Word was proclaimed. Altogether Campbellpore reports 1200 hearers, 5 helpers, 77 portions and 10 other books sold, and 12 meetings during the week.

J. L. WHILTE.

TAXILA

The small force of eight workers in Taxila report a time of encouragement during the campaign week when they sold 15 New Testaments, 160 portions of Scripture and 60 other books. The Doctor is having more patients than he can handle, and the work is opening up in a most satisfactory way generally.

EVANGELISTIC CAMPAIGN, JHELUM

The mission camp at Sanghoi at the time set apart as Evangelistic Campaign Week, and most of our activities were confined to that little city and the villagese round about. The Pastor and a band of volunteer workers came from Jhelum to assist with the work. Preaching parties visited the villages within reach, and afternoon services were held in the town. A rather unusual feature of the work was the visit made at the

Monastery of Jogi Tilla, twenty miles distant where a religious fair was being held. This shrine is situated on the top of Jogi Tilla Mountain and is believed to be one of the oldest religious institutions in North India, possibly dating back as far as the invasion of Alexander, 326 B. C. For centuries religious pilgrims have gathered here, but this is probably the first time the Gospel of Jesus Christ has been proclaimed in this stronghold of heathenism. More than a thousand pilgrims heard the message and about sixty Scripture portions were sold.

Altogether in Jhelum district between two and three thousand people were reached and one hundred and thirty Scripture portions sold.

MARY E. LOGAN.

SIALKOT

Our Evangelistic Campaign virtually began in December, the Indian Christians and missionaries uniting their efforts to bring the Gospel message to some of the 80,000 of our city who are not in the kingdom. During that month four meetings were held and the attendance was good. These meetings were held in a public square of the city. At this time the political disturbances throughout the country, and the numerous arrests in Sialkot, made it difficult to carry on the meetings. On two occasions the persistent shouts of "Gandhi ki jai" drowned out the voice of the speaker; and it was decided to discontinue the meetings until the people had quieted down.

After a few weeks a Mohammedan met Mr. Cummings in the bazar one day and made the promise that if the preaching services were begun again he would see that that there would be no disturbance of any kind. He was as good as his word and the meetings were begun again and carried on through February, and into the week of special services in March.

In January and February 15 meetings were held with an average attendance of 100.

This was followed by the week of special effort at active evangelism. During this period six afternoons meetings were held in Urdu, and two evening meetings in English. The latter were rather an experiment and were held of course for the better educated men of the city. About 45 attended the two meetings.

Mr. Cummings conducted short meetings every afternoon that week for an hour or more through the bazars for the purpose of announcing the regular meeting. His violin and the singing of the C. T. I. boys attracted large crowds, and in this way about 2000 men were reached and invited to come to the services.

The Scotch missionaries as usual gave us their hearty support and one of their recent converts proved himself a very enthusiastic worker. In all sixteen people helped in the work, and large numbers of boys from the Christian Training Institute were very faithful in helping out with their singing which was quite an asset to the work. About 30 portions of Scripture were sold and 3 New Testaments. Thousands of people heard the Word and listened attentively. Weekly meetings are still being held and will continue till the first of May.

MILDRED MCCULLAGH CUMMINGS.

ZAFARWAL

Camp was set up for the workers and was pitched in a good center of that part of our district where there are no Christians. One man was made manager and another cook, and the others helped in the management as called on by the leaders.

There were four workers in the camp all the time and we four missionaries went out by turns to help.

85 portions were sold and 5 New Testaments.

GERTRUDE HORST.

PASRUR SOUTH

Ten pastors and workers and one Bible woman gathered at the camp for united effort during Evangelistic Week. Each day they, with the missionaries, elders, and Christians organized into three or four parties and went to near-by villages to give the Gospel message to non-Christians. In all 37 villages were visited, over 7000 people heard the Word, 14 New Testaments and 289 portions sold, 2000 Gospel leaflets given out, and lantern lectures on the life of Christ were given each night. We had good hearings everywhere. Work was conducted by other workers in their own circles in other parts of our district.

EMILY M. CLEMENTS.

PASRUR NORTH

In this district the general scheme of campaign was as follow: The district was divided up into six sections and these sections formed a committee of pastors and workers, teachers and elders, with whatsoever help was available in the way of singers, etc.

Mr. Miller and I spent one day with each committee. The work was very interesting and I was specially impressed this year with the way our pastors and workers could preach the gospel in an acceptable way to all castes, and the ready response and good hearings.

The Bhatwals here were given special attention and to all appearances are on the verge of accepting Christ. A number of men actually came to Pasrur city to see me. Pasrur is surrounded with these people in most of the neighboring villages. They are a very intelligent and attractive people, and we are in high hopes of getting a real movement going among them.

At least we might say the following about our campaign.

1. A real interest and prayerful effort on the part of the mission workers and the elders and laymen.
2. Successful work carried on in many centers without the presence of missionaries.
3. A promising start made among the Bhatwals.
4. Bazar preaching carried on through the year in Pasrur.

J. G. CAMPBELL.

THE WOMEN AND CHILDREN WHO SOLD BOOKS IN RAWALPINDI.

SARGODHA

Sargodha Evangelistic Campaign was planned with the leaders of Christian communities. Volunteers were asked for to go to non-Christian villages. These were divided into groups and visited accessible villages, 49 people served in this way and 22 different audiences were reached. Twenty five of the volunteers went as singers. They had to walk the distance between villages and could not reach more than two large audiences in a day.

There was no bazar preaching in the city of Sargodha because it was deserted on account of plague. The work was done mostly in the villages, two motor loads going out every day.

The people have been very cordial in most places and listened attentively, sometimes insisting that we come regularly to teach them.

Dr. Holliday with one worker was busy in South Sargodha. He attended the Kirnala mela where he had good attention paid to the preaching, and at which most of his book sales were made. In all there were two Bibles sold and 125 portions.

KATE E. SPENCER.

LYALLPUR

Evangelistic week and the Lyallpur Cattle Fair come yearly on the same dates. Thousands of people from Lyallpur district attend this fair, as well as from other places so it is a great opportunity for preaching and selling the Word.

This year permission was not granted to pitch a tent near the gate of the fair grounds on account of political unrest, thus the prospect for the work was not favourable Our workers from the district came in and it was decided to pitch a tent on the Church compound. Some sang and prayed at the tent and others went out among the crowds for personal work, and to sell books.

The results were more than we hoped for. The men were treated courteously in most cases, and some books were sold, but time and again they were told "We have that book."

The missionary remained in the tent as it did not seem expedient for him to mingle with the crowd on account of strong anti-foreign sentiment, but many came to him for interviews. In the evenings near-by villages were visited.

The workers themselves received a great blessings and gave wonderful testimony. They returned to their homes full of joy because of the manifest blessing on their work. The Indian pastor has followed up some of the work among educated men by writing a personal letter urging the claims of Jesus Christ.

CARRIE M. BROWN.

GURDASPUR

Much of the evangelistic work was among the Christians, that is one meeting was held for Christians particularly followed by a second meeting for non-Christians. This was done because we felt the Christians needed stirring up themselves. All the larger places in the district were visited. In Dhariwal the Mohammedans have been very noisy since our visit so evidently some impression has been made.

Padri Labbu Mal from the Seminary was here almost the whole week and preached the Word with power. We have observed particularly that the native preachers are listened to much better these days than the missionaries, largely I suppose, due to the hatred which now exists toward the white face.

Several elderly Christian women in Gurdaspur went out together to the villages in the vicinity of the city. They reported very interesting meetings and attentive audiences even to the point of sober thoughtfullness at times.

The Gurdaspur workers report 101 meetings, 100 workers engaged, 921 books sold, and 8217 hearers.

MARTHA S. McKENZIE.

PATHANKOT

We had a very interesting campaign week in Pathankot and district. The Ford van went out every day with a load of men and sometimes with a trailer full attached. Several afternoon bazar preaching was carried on here in the city.

Including women there were 14 speakers engaged each day with an average of 12 helpers. 462 portions of Scripture were sold The number of hearers was about 5500. There were 49 baptisms in the city on the last Sabbath.

EUPHEMIA STEWART.

GUJRANWALA

The evangelistic campaign week in Gujranwala lasted nine days. Forty-six women took part in the work. They had meetings in 50 different places and 37 different villages. Their listeners numbered 2530. The number of portions sold was 26. This small number of book sales was because most of the work was done in villages where so few can read. The women almost everywhere listened gladly

Political agitators are everywhere, but this did not seem to hinder the work.

Our own women have been much blessed in their own souls and some of them are wanting to give one day each week to this work.

HAZEL BENNETT.

Note. We were unable to get a report of the work done by the men in Gujranwala, but know that the Seminary students under Dr. Martin went out each day of the campaign week on special preaching tours.

Editor.

KHANGAH DOGRAN

Much interest was taken in the Evangelistic Campaign in Khangah Dogran District although we missionaries took only a small part in it, as we continued our regular work of itinerating among the villages.

Work was carried on in each circle of the district by groups of two or three workers and as many other Christians as could be enlisted. These groups of workers accompanied by volunteer Christians spent a part of the time in each of their respective circles.

Arrangements had been made for the workers to spend one day a week during the first three weeks of the campaign, and the whole of the special week, preaching to non-Christians, doing no work among Christians during that time.

Each team of workers sent in a weekly report of work done and received a weekly letter telling the gist of the report from the whole district, and giving some suggestions and words of encouragement for the remaining part of the campaign. In many places women prayed while men preached and sang and sold scripture portions in the bazar.

We believe many of our Christians have a greater sense of responsibility for the lost souls about them than they had before taking part in this campaign. With very few exceptions the non-Christians listened most attentively to the message of salvation as it was given. One group of men travelling in a large compartment in a railway train heard the story of the Heavenly Father's love for them. Five hundred and ninety nine of our Christians took part in this great work for the Master, selling 800 portions of Scripture and conducting more than 100 meetings in which six thousand six hundred and sixteen lost souls heard how they might be redeemed from sin by a loving Savior.

W. H. ROSS.

SANGLA HILL DISTRICT

Our Evangelistic Campaign has just closed. In some ways it does not compare favorably with the work of the past two years because of so much unrest and agitation among the people of this district.

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

AMERICAN MISSION,

Dear Ones in the Fellowship of Intercession:

We continue to rejoice in Him who who has brought us here and whose mercies are new every morning. We are happy in consciouness of answered prayer both here and among you. Your letters from home are a great source of encouragement. We look forward to them eagerly. Our Father in Heaven is proud of the faithful ministry of our Philadelphia Bible School as they witness for His Truth and fulfill His stewardship. We are glad for the kindly words of our Foreign Secretary, Dr. W. B. Anderson, rightly called "the Well Beloved." The uttermost parts of the earth are at our door and we praise Him for your fellowship with friends who studied and labored with us side by side. Daily we meet you also at the common Mercy Seat and "comfort one another" with the blessed Hope of our Lord's Coming.

Five days in the week you will find us busily employed in Arabic studies Canon W. H. T. Gairdner of the Church Missionary Society has made an important contribution to anguage study by the phonetic method in his book.

"Egyptian Colloquial Arabic." The work is entirely in Roman type and is meant to acquaint the student with the spoken language only. Pronounciation is carefully checked up by the sheikh. The idea is ideal but the practice doesn't always measure up. Satan does like to meddle. Many of the sheikhs are new to the method and often we must take time to instruct them through the medium of a few Arabic words that don't aways fit; sometimes they take French leave; recently Sheikh Kurrayin, the most experienced of them had to give up work because of a chronic illness. We never know when to expect these attacks. Not infrequently hours are changed to accommodate someone who lives at a distance, and Mr. Elder our study chief must rack his brains to readjust several schedules. Our class partners are Mr. and Mrs. Russell Galt, attached to the American University in Cairo.

Every afternoon we have an hour with Gindi Effendi, a graduate of Assiut College, and we are made to appreciate the English course in our Christian training college through his intelligent teaching of Arabic grammar. We happen to be the infants in the class which is scheduled for the first examination to be held in April. You would scarcely believe when you saw us in November that so soon we should receive a tongue to tell of the Prodigal Son, and thereby convict sinning Muslims of their lost condition. Pray for us, not so much that we shall pass examinations, but that the Holy Spirit may speak through us in the language of the people. Pray that our Muslim sheikhs who already know God's Word through reading may receive a new birth in Christ, accepting Him before the world as their Savior from sin.

February 10 to 18 we attended our first conference of the American Mission Association in Egypt. What a fine company of men and women God has gathered here for a superhuman task. It was truly a meeting of the "Seventy" with the Master, preparatory to their separation into small groups to carry His Gospel and train His workers. Of course our Arabic studies continued but it was a privilege to meet these heroic workers and hear them discuss the problems and needs of a people whom the preaching of the Cross is foolishness. God open the blinded eyes to see the only way of salvation.

Blindness is very literal in this land. It sorrowed the heart of Jesus and it sorrows us to see myriads of poisonous flies cover the poor little baby faces while mothers steeped in gross ignorance raise not a hand. It is said that only one baby in ten lives, and very many live in a world of darkness, unaware of the nearness of the Great Physician. You will be pleased to learn that prayers are being answered in the establishment of a Waif's Shelter by the Christian Young men of Cairo, a band of whom give voluntary service in bringing in the orphan the sick, and the lost from rubbish piles, broken homes and robber gangs, and in giving instruction in the common school branches, manual trades, and supervised play. Every opportunity is taken to win the boys for Christ, and God is supplying the needs of the work through the voluntary offerings of His own peoples, mostly from the Egyptian Church.

How glad we were to greet Dr. M. G. Kyle of the Foreign Board and his family, and to recall those wonderful days at Montrose Bible Conference, when on Sabbath night March 13 in this very land he drew a picture of the first Passover of God's people "within the blood-marked door" as a type of Christ our Passover. We praise Him as we look forward to the Marriage Feast of our Bridegroom, not with the old leaven of the Law and sin, but with the unleavened Bread of Life, of sincerity and truth, supplied freely through His Grace.

One Saturday afternoon we were privileged to visit Meadi, the home of Mr. William D. McClenahan a rest home for missionaries, and a dynamo for God's power in Egypt, where we heard a message from Mrs. Shelley of Jerusalem. She spoke on the "Times of Gentiles," or rather she had the Holy Spirit speak through His Word, and hearts we quickened to complete the work of winning a people for His Name. What blessing is lost to those who fail to heed His Word and to be prepared for His approaching return (Matt. 25:1-13). God keep us faithful unto that day

ALBERT C. NORTON, A. M.
ELIZABETH JAMES NORTON, PH. D.

Alexandria, Egypt
March 18, 1922.

My dear friends:

I have been searching for some brilliant inspiration but not finding any in these several weeks, I have decided to write to you about the thing that I know best of all—my daily work.

I have been for almost three school years in the Central Girl's School in Alexandria as music teacher,so it is about music that I want to tell you.

In the first place it was my aim to give forty music lessons weekly. Sometimes I fall short of that two periods or so because of girls having dropped out of school but generally, I have that number. With almost no exceptions I find fingers nimble from intricate lace making and the like. In that respect they have the advantage over American girls whose muscles are more hardened, but they lack somewhat the persistent effort of girls at home so I think the chances in the beginning are about even.

I have tried as hard as I know how to make the piano a practical instrument for my girls here. For those who are in any way connected with the church, I have given training in playing the tunes from the Arabic Psalter which has only lately been put out in western notation or "black notes," as the people say. Many of the families I know have so far missed the joy of having Susie playing the psalm tunes, with father on one side, mother on the other, brother John somewhere in the center backed re-inforced by his "pal" and the whole lot of them singing together with the abandon which comes from much practice. Of course, instead of "Susie," it would be "Galila" or "Munira" probably, and "John" would have changed into "Hanna." Several of my pupils have no pianos at home but they look forward to buying now that prices have dropped with putting into the country of German instruments.

Alexandria is a very cosmopolitan city, so my schedule contains names which are Syrian, French, Jewish, Greek, and Armenian, besides Egyptian, but I am pleased that the Egyptian girls that I have quite hold their own with the others. Our western music is quite unintelligible to them but they are pretty patient about doing what they are told, even though they do not understand the reason for it if their lack of English and my lack of Arabic makes it impossible for me to fully explain. Their own Arabic music they love, and will wax enthusiastic over what sounded to me when I first came like a prolonged series of mistakes and misfits in both melody and form. I think it would be a long time still before I should like it as they do, but I now find it most interesting as a type.

On the strings, accompanied by some of their queer instruments of precussion, it quite grips one. I think this quotation from a story of Egypt it good, "You only hear a dull thud, thudding, and an occasional tink, tink, tinking, and yet it is full of Eastern passion." There are quantities of pieces of Arabic music written down for the piano and the girls would be glad to have me give it to them. I do not do it because it does not help in their development, but I compromise in the best way I can, that is, by giving occasionally "Persian Dance" or Oriental Sketch" or "Japanese Doll" by some good western composer and it adds much relish to the daily grind. The big connecting link is rythm. I think sometimes Arabic music is all rythm. That being one of the basic principals of western music too, it gives common ground from which to branch out to other things.

I haye taken special pleasure in working with the girls vocally, and I think they had pleasure from it too, because it is a newer experience for them.

Most interesting has been my work with the men's choir in the Arabic Protestant congregation. How these people love to sing! They have many faults, such as that of singing too loudly, but I seem to remember that tunes do not always go perfectly in our churches at home even, and it does seem to me that their willingness overbalances their mistakes. The "Tunes of the Arabic Psalter" is truly one of the most fascinating books I know. It has many western tunes included among its 433 numbers, but eastern ones abound as well. When the book and I were new together three years ago, I found myself playing from it in rather a poor halting fashion, not because the music was difficult to read, but because, having read it,I could not believe but that my eyes had some how deceived me, so very peculiar were the sounds which my ears told me came out at my finger tips. For instance, one tune leaves one stranded high and dry at the last on a "fa," another ends with a whole step which according to our western training, gives a particularly unfinished sound, and again and again the step and a half toward the end of the harmonic minor scale is used, melodically.

In working with the men, quantities of surprises were in store for me, when we tried a new tune, which was so full of runs and turns that it would take weeks of intensive cultivation to cause to barely spout in the average small choir at home, they mastered it with comparative ease. At the same time we were learning a slow, stately, as I thought, easy western tune, which took much longer and was not so satisfactory in the end. I like for them to sing the psalms to the eastern tunes, for after all, the words are Oriental in their conception and the two seem to fit together.

It seems to me a pity that the psalms have been learned with such variations in different sections of Egypt, but no doubt the new book of uniform tunes and generally improved get-together conditions will help to change that and the time will come, as I so earnestly hope, when great numbers of the Christian people, from different sections of the country, can come together and sing as correctly, under a common leader, as we do in the home land.

Cordially yours,
GRACE MAE SAMPLE.

TRIBUTE TO
MRS. BERTHA GROVE REED.

Twenty five years ago in the autumn of 1896 Mrs. Reed came to Egypt as a bride with her husband. Young and exceedingly pretty she was greatly admired by all who saw her. Being very fair she was specially beautiful in the eyes of the Egyptians who consider that a mark of great beauty.

But her admirers of all classes were to learn that not only was her face beautiful but her character as well. To know her was to love her. Her disposition was peculiarly sweet and unselfish, her judgments were just and yet charitable and her devotion to her family and to the Lord's work was most faithful and self-sacrificing. She was ever cheerful and optimistic in her outlook. Her ideals were of the highest and her pursuit of them most practical.

Her advice was always worth seeking. Her husband found in her a wise counselor and sympathetic companion. As a mother she even surpassed, if 'were possible, her excellencies as a wife. Her children may surely rise up and call her blessed.

To visit in her home was a privilege of more than ordinary value. It was so restful, so helpful, so inspiring. Yet she did it all so unconsciously and graciously. She certainly was "given to hospitality." Many a weary missionary has recuperated in her home. The writer once convalesced after typhoid with her and will never forget the ministries of love she received at her hands nor the tender sympathy she displayed when locks had to be sacrificed as a result of the burning fever. She made even baldness a thing to be endured cheerfully and even thankfully!

Her keen understanding of trials and difficulties, her quick sympathy to suggest a panacea made her a friend indeed to many of us. Indeed she was a sister beloved and is greatly lamented.

The secret of her power in other lives was her close walk with her Master. She radiated His spirit which ever abode in her. Her submission to His will in sickness, in bereavement, in disappointment and trial was ever as complete as in times of the opposite experiences.

Compelled to send to America her firstborn at the age of ten, for health reasons, she with her husband bore the separation with true Christian Stoicism. And yet such was the loving hold she had upon her child that the separation never extended to the spirit. Between mother and daughter there ever seemed to continue the closest bond of sympathy.

And now she has gone to possess the crown which has been laid up for her throughout the ages! To the glories of heaven she is becoming familiar; the things she once saw through a glass darkly are now clearly revealed to her; the whys are all explained away; and above all she experiences the joy unspeakable of living ever in the presence of Him who died for her.

Our tender sympathies go out to her husband, children and loved ones and we commend them to the Eternal God for sustaining grace and comfort. But with her we rejoice that she has been counted worthy of an entrance into the Palace of the King through the blood of the Lamb that was slain on Calvary.

HELEN JEAN FERRIER.

Beni Suef, Egypt.
March 30th, 1922.

GIRL'S CENTRAL SCHOOL
AMERICAN MISSION
ALEXANDRIA, EGYPT.

Realizing our great opportunity to teach Christ to those who come under our influence in the class room we are encouraged when we see this teaching bear fruit, as we sometimes do see it when we are least expecting to do so and are made to feel ashamed of the times when we had felt discouraged. We have just finished our mid-year examinations, and you perhaps think that surely there is very little inspiration to be gained from examinations; but the spirit of honesty and self-reliance manifested through out these four and a half days of hard work has been very pleasing when we have realized that it indicates that the girls are beginning to learn that dishonesty is a sin and that reliance upon others is almost sure to lead to dishonest conduct. These facts we may stress for years before seeing that gradually a change is taking place. We do, however, feel that a higher sense of honor and a greater desire to do right is growing among the girls and we rejoice greatly in this.

We find them at times earnestly striving to know what is right and why it is right and steadfastly clinging to the course which they have become convinced is the right one, even in the face of much unpleasantness, when it would have been easy to choose a different course.

This growing sense of honor is evident at times when the girls assumed blame for a fault which is theirs but for which someone else had been blamed. We have a demerit system in use whereby the girls lose a certain per cent of their class grades for every so many demerits. One morning as these demerits were being read in chapel a certain girl who seldom received any was credited with four.

Immediately after chapel another girl came to her teacher asking permission to go to the office and find out if there had not been a mistake. Having received the desired permission she returned a few minutes later and asked to be allowed to explain to the class that their had been a mistake in reading—not in recording—and that she, not Emilie, was responsible for those demerits.

A few days ago I had occasion to reprimand some girls for talking in line outside the class room door instead of marching in promptly as they were supposed to do. It was at dismissal time and the monitor had just left the room to bring in the girls' hats. She overheard the rebuke being administered to the girls who had just entered and although she was out of sight, and knew I had not connected her with the affair, and the girls had said nothing by way of excusing themselves or incriminating her, yet she came back into the room and explained that she was responsible for the delay and the talking, as she had stopped the girls to ask them a question and she know this confession made her liable to a demerit.

In the Bible classes we find the girls earnestly seeking to understand the teachings of the Bible. And it is most interesting to find Mohammedan, Jewish, Coptic, Catholic girls, and girls of many other faiths studying together and discussing quietly with real desire to learn the meaning of Bible truths. and asking questions concerning what what they do not understand. I had been in Egypt but a few weeks when I was the much interested audience at a conference between a teacher and pupil. The girl had determined upon a very obstinate, unbecoming course of conduct and the teacher in attempting to show her her mistake quoted a passage from the Bible which bore very directly upon the matter. The result surprised me somewhat then but I have found since that a lesson drawn directly from the Bible will often do more to move the girls, in a quiet personal talk, than will anything else.

These are a few of the bright spots which help us over the dark ones.

Alice Grime.

Dear Friends at Home,

As the time of our Presbyterial is drawing near our thoughts are naturally turning to our Thank-Offering meeting and we are trying to prepare an interesting and helpful program and one that will keep the Thank-Offering in the minds of all throughout the year.

Thank-Offering time at home is far different from what it is here. From the time we were little children we each one had our little Thank-Offering boxes and were taught to put our pennies in them. Here the children have never been taught to give and often when they are given money for Sabbath School collections they get it changed and give part to the Sabbath School and keep the rest to spend for candy or vegetables on the street corners to eat on the way home.

For this reason we have had little tin boxes made with a slit cut in the top and we place one in each class room and each morning the teachers give the children a chance to put in their Thank-Offering. This has aroused interest in the homes and at least one of the mothers reminded her child every morning of his money, telling him that since he had plenty to eat and to wear he should always be willing to give to others who have less.

Although we are not yet satisfied with the interest that is being shown yet from year to year we can see that they are growing in generosity. Two years ago the Thank-Offering in the Girl's School was ten dollars and last year it was $20.35. I have no idea how much it will be this year but I am convinced that it will exceed the amount of last year. ** (See page 708).

Another method we have adopted in order to train the children in giving is by initiating the "White Gift Christmas." For several years we have encouraged the children to bring rice, potatoes, onions etc. to school at Christmas time and when we had collected all we would send them to Fowler Orphanage. Last year what they brought amounted to about $6.25. At that time I discovered that the children were taking their money down town and were buying the rice or vegetables in small quantities so this year I suggested that they bring the money to the school instead of supplies. They did so and Christmas Day we had a program and afterwards counted the money and found that they had collected $16.75.

The children seem to derive much pleasure from these little gifts and we hope that soon they may truly learn that "it is more blessed to give than to receive."

Jeannette L. McCrory.

Benha, Egypt.

SUDAN

Mrs. R. L. Edie, Editor.

Khartoum North, Sudan.
March 15, 1921.

Dear Friends:

While the March winds bluster and blow in the homeland the sun shines steadily on in the Sudan with only a cool breeze from the north for which we are very grateful as it means the heat of spring has not yet broken over us. The nights are still so cool that two heavy comforters are very necessary for comfort.

February 15th was a very happy day for the girls in the Girl's Boarding School at Khartoum North. It was a garden party given them by the invitation of Lady Stack at the Palace Garden. Lady Stack sent the Elfin, the Palace launch, for them and they enjoyed the ride across the river very much. Tea and cakes were served while the older girls were seated in a great circle on chairs and the little ones on the grass, and afterward the generous supply of tennis balls provided by Lady Stack soon had them playing games and romping about on the lawn. Then the return by moonlight as they sang songs both English and Arabic, made a happy time that they will remember a long time. This has been an annual affair that the girls look forward to very eagerly.

April 28 is the date set for the closing of the schools so everything has begun to turn toward the concentration of the work for the final lap. In the Girl's Boarding School plans are being made for a program at our first Commencement exercises. Our course has only this year included the Sixth Year and these are the first girls to complete the entire course. We will be glad to include them in our teaching force for next year if their parents give their consent.

Letters from the South brought the good news of the eighteen new converts who were baptized at Nasser recently. We rejoice with these Nuers who have found the Light and pray that they may

GIRL'S BOARDING SCHOOL AT KHARTUM NORTH.

Miss Turk entertaining Girl's Boarding School girls with victrola music. They love "Listen to the Mocking Bird."

Girl's Boarding School girls on outing during Christmas vacation. They enjoyed the swings. We played ring games with them and had some good eats. 18 girls couldn't have been less trouble than they were.

be strengthened and be the means of bringing others with them.

There has been no very recent word from Dolieb Hill but the McCleerys are expected by the next post boat as they expect to go on their summer leave soon.

Reverend Shields left March 2 for Egypt where he had sailings for March 11. Now the sailings of the Edies and the Groves are being planned. We hate to see them go but wish for them a safe journey to the homeland.

MARY E. COIE.

SCHOOL DAYS.

What memories this subject calls to mind for each one of us! "Happy days," you say? Yes, they were happy days but on second thought do you remember how hard, how unimportant, how useless some of those tasks set by our teachers seemed to us and yet they each one helped in some way to prepare us for life.

Every pupil who leaves school must have three things in order to prepare her for life with others: good habits, a certain number of facts and principles for the judgments that are necessary in meeting and solving the problems of life, and a certain number of ideals and standards.

Are these happy days for the girls in the Girl's Boarding School and just what does the school have to offer them in order to prepare them for life? For their life will differ in many respects from that of an American girl leaving a school of this class. The majority of American girls go to some higher institutions of learning but the most of these girls are married, many of them before they finish the course. So the foremost place must be given to the training of habits from which the later ideals and standards are to be formed. Therefore our chapel and Bible lessons take the best time, the early hour of the day. Here both little and big learn to tell the Bible stories and learn to draw the lessons of kindness, helpfulness, honesty, brotherly love and many others.

It is especially interesting to listen in the first grade while the little tots with their faces all aglow re-tell the story their teacher has told them.

Does it do the children any good? We will let the teacher speak for them. Just recently she said to me, "We had a lesson on the wrong of fighting and slapping each other and now for three or four days I will have many reports of such things until I can impress them with the idea that sometimes some of these things may occur in play and therefore should not be reported." Finally they learn to report only real cases which need the attention of the teacher.

One thing that always interests the new missionary is the curious sight of the children on bath day as they sit carefully examining each other's heads for the ever re-appearing inhabitants but after a short time they gain a sense of shame and thus a standard of cleanliness is set up.

On Friday afternoon if you could walk in you would see the boarders diligently engaged in mending their clothes. The older ones always help or do it for those who are too small. Here great patience is required of the one in charge, for these girls are unusually careless and find it hard to learn the lessons of neatness and thrift.

They are however very desirous of earning dress making but many times their attempts are ridiculous as you watch them attempt to cut a pattern for a collar or cuff to fit their dress or as they try to fit the waist and get the parts turned wrong while they make use of the oft repeated phrases, "I can't or "I don't understand," which sorely tempts the teacher to get up and do it herself, in order to save time and patience. However, when you see a girl from the class from time to time appear with a neat new dress, lacking the gaudy appearance of many others, which you know has not been bought and find that she has made it herself you feel well repaid for all the time and energy. There are many lessons to be learned too in cleaning, serving meals, baking, ironing etc. which our girls must know. It is a real pleasure to see the homes of the girls who have been in this boarding schol or some other one doing the same kind of work and see how much neater and cleaner they are than the other homes where the mothers have not been so fortunate.

I have purposely dwelt upon this side of the life of the girls because it so far is the most needed but in their daily course they get the usual reading, writing and arithmetic. It is very hard to compare the curriculum with that of our graded schools in America for it is almost impossible to compare the study of the Arabic language with that of the English as it differs in so many ways. Here too they begin the study of a foreign tongue (English) in the first grade. The arithmetic is very much the same as at home also the geography although it is very hard to get them to make it practical. History is not taught until near the end of the course as there is very little written history of this section. Hygiene is taught in the last three or four years but the most practical work is done in English because of the lack of practical Arabic text-books. The one very noticeable difference is the ease with which they memorize and the great difficulty which they have in applying this knowledge in solving the every day problems of life because of a lack of ability to think things out for themselves as they are mostly imitators.

E. VIOLA GROVE.

CHRISTMAS AT THE GIRL'S SCHOOL IN KHARTUM NORTH, SUDAN.

From the sounds that came from various classrooms after school hours, I think that rehearsals began about two weeks before Christmas. The little folks didn't seem to be in on the rehearsing to any great extent and the sounds of singing and reciting set them thinking. When you would meet them in the school yard often one would come up and ask how many days it was until the feast, and very soon you were surrounded by a crowd of smiling faces. You could easily tell that even the newest ones had heard tales of other Christmases.

When they saw a tree from the clinic garden being hauled into the chapel and planted in a tub of sand, and when paper was pasted over the windows and all the doors leading to the chapel were locked, and when all the girls were denied entrance to the chapel, the mystery deepened and over and over again servants and children asked, "What are you going to do with the tree?" Thursday evening the tree was trimmed with colored paper, dolls and toys. Then gifts which arrived from friends in America for our girls were piled on a table beside the tree and candy and oranges were placed in large baskets under the table. Colored bunting hid the gifts from view until the exciting moment when Miss Grove was ready to distribute them.

At about 9 o'clock on Friday morning the girls marched into the chapel to their usual march and their curiosity concerning the tree was satisfied. They were delighted with what they saw. The exercises opened with prayer, led by the native pastor in Khartum. There were songs in Arabic and English, prophecies and their fulfillment in the birth of Christ were recited and two or three dialogues were given. Then Miss Grove asked what came next and a small black girl who has been here for more than two years piped out—"we get our dolls!" 75 boarders and 98 day pupils! And there was a gift for each one present—dolls for the small children and balls, work-bags or dresses for the others. The larger dolls were given to the boarding pupils because they are better able to appreciate their neatness and style through what they have learned by living in the school. As they went each child was handed candy and an orange. The following letter, which was written during Christmas vacation by one of our day pupils, a Moslem girl of about 17 years, gives you some idea of how happy she was—and all the other girls too.

"I am very glad to write you this compliment of the blessed Merry Christmas and happy New Year asking God to make it a year of pleasures and fortiones (fortunes) to you. I was very pleased last Friday to see the charming sight of the Christmas day. I never saw like it before so am glad to write about it now. I told my father and mother about it and mother hoped she was with us that day, they were very interested to see the they were very interested to see the Christmas presents which our head mistress gave us. I hope that God sends us into a new life in this new year so we can be able to do our duties toward the school and head mistress and all the teachers.

Your obedient pupil, Fatma."

Our hope for Fatma and all our girls is that they should walk in newness of life and we are praying that many of them in this year, 1922 will be willing to receive this life which God is offering to them through Jesus Christ our Lord, and then go out to the many others without the knowledge of the Way and tell them the Good News.

A PLEASANT WEEK END ABYSSINIA.

As I sit in our pleasant little house and look out over the varigated landscape before me, the pleasant breeze stirring the air enough to make it cool and fresh, and with all the beauty and comfort of the mission hill-top here in Sayo about me, it seems that there should be little need for a vacation· This is just the kind of spot one would ordinarily seek for a vacation. However, we found that the refreshment that came to us by taking a few days away from the usual scene of our labors was ample reward for taking the trouble of going. Our hill-top even seemed the more beautiful because of our having been away, and brought all of its charms back to us with freshness.

On a Friday afternoon you might have seen a procession leaving the compound, that would have excited a large amount of curiosity any place in America I am sure. But in Abyssinia there is nothing that seems out of the ordinary to us but what seems perfectly common to the natives here. Leading this procession you would have seen a man with a rolled up tent on his head, followed by one with some tent poles, and some unintelligible appearing objects to complete his load. Another has the lantern, cooking pots, a large wash pan, canteens of drinking water and "articles too numerous to mention" hung all about himself as though he were a walking ten-cent counter. In the rear of about fifteen such sights you would have seen—"What is it?" It looks like a monkey or squirrel cage which two men carry on a pole between them. A closer investigation of the cage discloses the fact that it contains a specimen of the genus "homo-sapiens," a gurgling American whose age is told in months and weeks rather than in years. The men walk as if they thought she would crumble if they should give the load an unexpected jerk. In the rear on mules are the three Americans who are responsible for all of this procession.

We are out for a little vacation. Not far distant objective of travel is ours. We will travel until the law which economists speak of as the balance of supply and demand operates and then we will stop and camp. At about five o'clock an appealing campsite overcomes our desire for proceeding further, and we pitch camp. The men who have been carrying the camp equipment quickly construct themselves a shelter of boughs of trees covered with grass, and after a simple but greatly enjoyed evening meal, and prayers about the campfire we settle down for the night. The carriers, who are some of the workmen from the mission feel that they are too on a vacation. They caper about their campfire, and play their simple games and show no sign of sleepingness long after we wish we were asleep. Finally it seems necessary and we say in a kindly voice "Adura diesi." (Please stop). A chorus of voices respond "Ishie Goftako" in the most patronizing tone of voice. Absolute silence reigns for a few minutes, and then someone tries a song in a subdued voice. Oh! we think, we will soon be asleep now.

But the first soloist inspires another to try, and he even forgets to subdue his voice, and soon we are thinking "If another of these singers start up we will be compelled to make our choice between sleep and repeating our request again, and thus making it cheap and common." The vacation spirit and another songster makes us chose the latter, and we omit the "please" and just say "Diese diese. A veritable thunder comes from the opposing camp of "Diese diese" each loyal son of them telling his fellow to stop saying "Stop." Finally all have been told and silence again reigns for a few minutes. Two men without our cognizance have taken up a guard of our tent, and they decide that there is some important matter that must be immediately settled with someone in the other camp, and in stentorial tones start settling the matter without the least disrespect intended for the inmates of the tent, but without stopping to weigh the matter this time we, with about the same amount of "stentoricity" say, Diese, Malif" Stop! What is the matter! An impression has at last gained its way into secluded quarters, that Americans refuse to sleep unless complete quiet reigns. We sleep.

On Saturday we travel again for about three hours and camp on top of a high range of hills overlooking on one side the jagged course of the BirBir River, and in the other direction we can see the hill on which the mission is located. Dr. and Mrs. Lambie had camped in this same spot on their way from Gore last year, and almost immediately the people began to come wanting medical treatment, and how badly some of them needed it. It was with sadness of heart we had to tell them that we had no medicines and could give them no aid. How we wished we could speak the language well enough to hold a service on Sabbath. One can have no doubt as they watch the eager faces of these people in the services here that they hear gladly. We spent a very quiet and restful Sabbath in camp, and early on Monday morning we turned our faces homeward again. We arrived about noon the same day. We had seen no more beautiful place than our own hill while we were away, but we were refreshed, and conscious anew of the needs of the people among whom the Lord has placed us, and I am sure that all three of us were able to attack our duties with new vigor because of having had a pleasant week end vacation.

FRED L. RUSSELL.

Beginning Feb. 21st a series of seven Jalsas were held in different centers throughout the district, principally for the Christians, but definite effort was made to reach as many non-Christians as possible through these Jalsas. We had 791 Christians from 64 different villages and the message was given to 1253 non-Christians. All together 15 persons took part in the work of the Campaign. Padri Barkat Masih had personal conversations with 185 different men. I am sorry that the others did not keep account of the personal work.

Only 172 Scripture portions were sold. This was not because of lack of effort or interest but because of the state of mind of the people just now, who refuse to have anything to do with what they call the "Englishman's Book."

The ladies were forbidden to visit Zenanas and villages during the latter half of the month so the best they could do was to teach Bible stories to some of our Christian women in the evenings, and have them tell these stories next day in all the houses where they went to work. We hope this may prove a great blessing to themselves.

We are thankful to have been able to reach so many Christians for the attitude of the farmers toward the Christians who work for them is not good at present and they fine them Rs.2/- for each day they are away from their work. Many of our men had to pay this fine in order to attend the Jalsas. There was a larger attendance of women this year and the interest was good. The non-Christians too, listened very well and we continue to pray that the Word sown may bear much fruit.

MRS. S. C. PICKEN.

Rev. J. C. Heinrich, the chairman of the Committee appointed by Synod on Evangelism, was engaged through the winter months in pushing the work of the Campaign. He visited most of the Presbyteries at the time of their annual meetings and stressed the objectives which had been put before the Church by the Synod; and especially that of having the village Christians take part in proclaiming the Gospel to the non-Christians.

Evangelistic advertisements were also put into "The Tribune," the leading Indian paper of the Punjab, and appeared during the whole month of February. Each day the campaign verse "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you" headed the advertisement followed by an appropriate verse of Scripture which ran for two or three days, and was then succeeded by another. At the foot of the advertisement this fact was noted. This advertisment is paid for by the Synod of the Punjab of the United Presbyterian Church of North America." As far as known this is the first instance of religious advertising in any secular paper in India. The results are beyond our ken.

The difficulties that have attended the campaign work this year have been abnormal. The political agitation seemed to have reached its height at the time of the Campaign Week, headed up by the visit of the Prince of Wales to the Punjab just at the time. While people seemed ready to hear the Gospel, many centers reported a great deal of non-cooperation in the buying of books.

With regard to the objectives set before the Church by Synod only one has been reached. This one, however, was perhaps the most vital of all, i. e. 10% of the membership of the Church taking part in evangelism.

We feel that the blessing of God is on the evangelistic effort of the Church of the Punjab, and that the very life of the Church is dependent on her being faithful to this task.

The report for the whole Mission in regard to book sales as far as it has been sent in is as follows:
Bibles 12, New Testaments 117, Gospels 4647, Other books 201, Total 4977.

During the rest of the winter Bibles 2, New Testaments 23, Gospels 2181.

Total for winter 2206 and 4977 is 7183.

REV. AND MRS. W. J. GIFFEN
Frenchburg, Ky.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE THIRTY NINTH ANNUAL CONVENTION

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY, SECOND CHURCH, NEW CASTLE, PA., MAY 12-12-16, 1922.

THE HOSTESSES.

Beaver Valley Presbyterial has placed to its credit one of the greatest conventions, both in numbers attending the Convention, and in reports of the years' work, just closed. The hospitality of the local churches has been recorded, also, in the most appreciative words by all guests. It means a year's work to have such plans as shown in the minutest detail of that Convention. Every thing for the comfort of the delegate and as also for the execution of the four days and five night's large program. The Second Church was most admirably suited for the work of the Convention.

Rooms for every need, and all exhibits as well as Committees found space ample for their work. We were impressed at once that the New Castle Convention had been in charge of a splendid Committee, and it proved its value to the success of that great meeting.

"OUR AIM."

"The Women's Missionary Magazine In Every Home."

THE PRESIDENT

Miss Ruth A. Work, Missionary and teacher in our Egyptian Mission guided that Convention to the delight of every one and dispensed with stately manner all the duties as president. Her voice was good, her manner dignified, her ideals of high spiritual conception. Miss Work won the admiration of that splendid Convention because she had prepared herself for its task in the school of prayer She was there as a representative not only of Christian Missions, but also as a co-laborer with Christ. We all knew she was being led of the Holy Spirit. It was a great event in the annual meetings of the Women's General Missionary Society to have chose a missionary and especially Miss Work. Miss Work will return to her school , Pressley Memorial Institute, Assiut, Egypt, in August. May she carry with her, to continue always as a comfort to her, the great love and appreciation of the delegates and members of the splendid New Castle Convention of 1922.

"OUR AIM."

"The Women's Missionary Magazine In Every Home."

WHAT CONSTITUTES THE ANNUAL MEETING?

One who attends the annual Meeting year after year can not help but see the importance of such a feature in Women's work as the annual meeting. There is one factor we should always keep before us and it is the actual necessity of the local Women's Missionary Society in every Congregation. But for that unit and its fidelity, there could not be any Women's General Missionary Society, nor would there be any organization to collect and extend the missionary zeal of the Women of the Church. So while it is to the Annual Convention, we bring the enthusiasm of the year's work we should remember that most important are the units, all over the church that is making the missionary propaganda the great power it is. We who go to the Annual Meeting with responsible tasks feel the importance of every moment in that meeting. It is no "outing;" We wonder often if the audience really feels the burden of responsibility. Though something real must exist to hold such an attendance and interest manifested by all as at New Castle. The Convention would certainly be very tedious if the delegates and visitors had not an appreciation of the importance of the Annual Meeting.

"OUR AIM."

"The Women's Missionary Magazine In Every Home."

THE ANNUAL REPORTS.

We cannot emphasize too strongly the value of the Annual report. The Secretaries of the Women's Board of Directors, the Field Secretaries and we may include the publishing of a Monthly

Missionary Magazine all represent the most faithful service. If the women of the Church know anything at all about such responsibilities as we present in Annual reports, they must also know that this kind of work must come through the most untiring service of devoted women and no apology necessary for saying this. How else could any one year after year prosecute the tasks necessary to such great and loving service but in the spirit and for the love of Christ. We could fill pages telling of the problems incident to the work of the Women's Board. It is simply marvelous from human understanding that all is accomplished so well and so satisfactory.

There is not a woman who has had the honor of being called to the women's Board of directors that could remain long at her task if she had not the conviction that her service was guided and cared for by Jesus Christ and the same confident faithful consecration is necessary to all the work under the care of the Women's Board. If any one thinks that self glory is compensation let them under take some of these tasks, and editing a monthly magazine may be included with the rest. It is no ordinary responsibility to carry such a burden just because appointed to it. One has to have any amount of love for the cause it represents. Just in this connection we do want to call attention to the work of the treasurer, Mrs. J. B. Hill. How many women are there who have really considered Mrs. Hill's task? Wonderful beyond words are her figures, and what a thrill she puts into them. Yes you may even fill Mrs.
you may well ask who can ever fill Mrs. J. B. Hill's place when the Master has said to her "Well done, come up higher."

THE MISSIONARIES PRESENT AT NEW CASTLE.

Seldom has any Convention been privileged to meet so many missionaries. It has been the generous plan to bring to the Annual Meeting a representative from the work being done in City, Freedmen, and Frenchburg Missions under care of the Women's Board, and also all the unmarried women who are at home on furlough from the foreign fields, whose term of furlough expires the year of Convention, and also the wives of missionaries expecting to return to the foreign field that year.

It is the purpose especially for missionaries only home once in seven years to be in at least one Convention. To the delight of every one we had a fine company of them.

MRS. H. C. CAMPBELL

Foreign Secretary of the Women's Board has generous and sympathetic ininterest in her work that flow out to the hearts of all missionaries. The privilege of meeting missionaries is enhanced by the thought that they have the opportunity to enjoy all that is in the convention. It was an impressive sight presented to the audience missionary night when more than forty were introduced to the audience.

"OUR AIM."

"The Women's Missionary Magazine
In Every Home."

THE PAGEANT

There is one feature of illustrating the work on mission fields that always appeals to the audience. Through the Pageant we look into the reality.

At the New Castle Convention all means of carrying the message was depicted in action. All tribes and countries to which our Church go with the message were brought before the audience, and all means, whether evangelistic, educational or medical missions were shown making touching appeal.

The details of these several pageants and the persons engaged in them were worked out by the New Castle Churches. For numbers engaged in them and the great care to actually present the subjects we believe these pageants have never been excelled.

The Juniors honoring their 30th Anniversary year was a whole success: Children! Children!! Children!!! poured into the audience room and gave proof of the great success Junior work is making for the future missionary Spirit in the Church.

THE JUNIOR EXHIBIT

We recall the Junior's exhibit at Xenia, Ohio in 1916. It seemed the like could never be approached again. The most wonderful display of dolls. Dolls every where and all sizes and styles. Fort Morgan, Colorado, 1921 followed close *to* the 1916 exhibit and now in 1922 again there is a shower of Junior handiwork as well as Dolls.*

*521 Dolls. 6689 articles for Junior Exhibit. The photograph of exhibit will appear in Magazine.

We have read again and again the value to the missionary is the abundance of Junior gifts. The value to the Junior to to be linked in fellowship by their arts and gifts to the mission fields we doubt not has deepening influence. In fact sowing seed that is to bear fruit in actual missionary service. Missionaries are on the field now who began to learn of missions in the beginnings of the Junior Missionary Society, 25 or 30 years ago!

"OUR AIM."

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In Every Home."

THE THANK-OFFERING NIGHT

Ever since the late Mrs. Mary Clokey Porter established a special program for the Thank-Offering at the Annual Meetings great interest is shown both in preparation and attendance. The Thank-Offering is a special feature in Women's work.

Few congregations now that do not have that one important program in their years work. Each Presbyterial has a representative thank offering bearer and the amount announced is of interest as her presbyterial is called. The blessed influence of giving a thank-offering extends to the foreign mission fields and the self denial offering from India and Egypt put to shame some in the home land. The Thank-Offering Secretary, Mrs. O. H. Milligan reported $158,886.49 as 1921 Thank-Offering.

This amount was placed in the hands of the Treasurer, Mrs. J. B. Hill in December 31 to be distributed to all departments of work. The Thank-Offering has become a large financial support to the work and a great blessing to the giver.

THE SPIRITUAL UPLIFT

For some years there has been observed in the middle of each session the "Quiet Hour," when all work is suspended and we come into the treasury of prayer and meditation.

Mrs. W. H. McKelvey of our missions in India had charge of this precious duty at 10:30 o'clock in the morning and 3 oclock in the afternoon, Mrs. McKelvey called us apart to pray. We believe ths hour is necessary to keep us in touch with all the purposes of our Convention.

"Sacrifice or burnt offering can to Thee no pleasure bring. But a Spirit crushed for sin whole burnt offering within Thine accepted sacrifice Thou O God wilt not despise."

To keep us from relying upon large gifts and liberal offerings as equivalent for service we need to be reminded that God desires the heart crushed for sin that He may perform His greatest of all miracles of grace to us, that of obedience and love.

So it is in all the devotions we place before the Convention, therein is the power for the task before us each day. The power of prayer, let us never loose it from our program.

"OUR AIM."

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In Every Home."

SABBATH AFTERNOON AND NIGHT!

Any one having the privilege of attending the General meeting will remember the Communion occasion when all the women of the Convention also of the local churches sit together in this blessed fellowship. Rev. Dr. Irvine of 1st United Presbyterian Church, New Castle gave the sermon and Rev. C. J. Williamson 4th Church gave the communion address, Sabbath night the First Church was opened for the overflow meeting, both audiences large, perhaps in all 2000 people. Mr. Fred McMillan, who has just returned from a tour of our foreign mission fields thrilled the audiences with his story of the conditions, the needs, as well as the great faithful work now in the hands of our missionaries. Mr. McMillan has a message the church must hear. We can not escape the responsible task before us. We were made known of conditions with the most vivid and intense word picture from this visit of Mr. McMillan.

OUR HOME FIELDS

The American Indian Mission was brought to the Convention by Rev. R. G. Smith, Tama, Iowa. We do not get all the facts we need to know about this work in *"twenty minutes."* We We invite our Women to study the August number of the Women's Missionary Magazine to keep in touch with this home mission task. So also it is with the Freedmen's study. And equally important is it to read the reports in July issue of the Magazine. All this is *very* necessary to every local society in order that the sum of the year's work may be carried to the women intelligently and sympathetically.

FROM ABYSSINIA.

In the midst of the sessions Monday, Doctor Tom Lambie and his splendid wife missionary came into the Convention and we all had a living message from that wonderful new field. Doctor and Mrs. Lambie are in the home land to rest a few months and to stimulate the church to immediate possession of its great task in Abyssinia.

"OUR AIM."

**"The Women's Missionary Magazine
In Every Home."**

OFFICERS FOR 1923.

We are always interested in the choice of officers for the following year, Mrs. A. J. Randles the efficient chairman of the most efficient local Committee was chosen President of the 1923 Convention. Mrs. Ella Jordon, Seattle, Washington, 1st vice President, Mrs. J. G. McCrory, New York City, Second Vice-President. Miss Lillian A. Robertson, Recording Secretary, Spokane, Washington. Los Angeles, California was named by the vote of the Convention as place of meeting, 1923.

Dr. Frank McClanahan of Egypt gave a most interesting lecture to the audience with the aid of Lantern slides. The suffering caused by the effect of ignorance and non Christian practice was presented. We trust the audience will not only remember but will immediately respond with larger gifts to medical missions.

"OUR AIM."

**"The Women's Missionary Magazine
In Every Home."**

GIVING THANKS

We like to recall the picture of daily attendance of more than four hundred delegates. The great audience room quiet and well filled at all sessions. The waiting efficient helpers of the Boy Scouts." The Young women as pages. The splendid meals and well arranged dining service—the prompt response to any request from the platform. The large and generous supply of automobiles carrying the 400 or more women to New Wilmington for a short call there.

The company of fine young men and women student volunteers from New Wilmington, Sabbath night. The frank honest purposes of that group impressed the great audiences both in First and the Convention Churches. Some were born in the foreign field. They are ready to turn from all the alluring prospects of good salaries etc. in this country and "Go into the land of midnight darkness for Christ."

Miss Elizabeth Milligan, Literature Secretary of the Women's Board reported the largest sale of literature and the largest number of mission study books of any year. "Facts and Folks" our own Foreign Missions had a sale of 10,000 copies. An unprecedented sale, also giving great credit to its author, Miss Anna A. Milligan of the Foreign Board.

One feature of the Convention most pleasing to every one is the splendid qualifications of our Recording Secretary, Miss Lillian Robertson. The Convention is dependant upon a capable person for that duty. Miss Robertson is the efficient aid to every president. Our readers will make her pleasant acquaintance by reading her excellent report in the July Magazine.

A FINAL WORD.

Read the July Magazine. There you will find Miss Lillian Robertson's report as Secretary of the Convention and there you have all the reports of the great work of the year. Any woman who says she never reads the July number of the Women's Missionary Magazine does not have full convictions of the great place and work given to the women of the United Presbyterian Church. And furthermore that woman has to be told many things she should have read for herself.

"OUR AIM."

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In Every Home."

CAN YOU ANSWER?

Where does a United Presbyterian map show our denominational strength to lie?

2. What reasons are given for the statement that "a great need exists for a United Presbyterian College in the Northwest?"

3. How long before the eighteenth amendment was adopted had the states of the Northwest adopted state prohibition?

4. What is the present year's enrollment for Frenchburg College?

5. How much was contributed last year by Frnchburg College for mission work?

6. What kind of instruction is provided by Frenchburg College?

7. What modern equipments has Frenchburg College?

8. What is the population of our mountain Field?

9. Into what three classes may this population be divided?

10. What is the problem of the Mountain man?

11. Why should our Boards deal with the economic situation of the mountain region?

12. What is the real cause of the disturbed present?

13. What three reasons are given for a missonary conference in the great Northwest?

14. Name some differences between the habits of thought and action in the East and in the West.

15. What Church in the United States shows the highest percentage of growth in the last ten years?

16. What are some of the fundamental doctrines of the so-called Mormon religion?

17. What and where is the costliest ecclesiastical structure in this country?

18. Whom in the marriage ceremony of the Mormon church does the husband impersonate?

19. What three great menaces of Mormonism are mentioned in this issue?

20. What differences exist in the work of the foreign missionary and the home city missionary?

21 Give some reason as to why it is difficult to maintain a hold on members of a city mission after a hold has once been granted.

22. Name some peculiarities of Arabic music.

23. What improvements are noted in the girls of the mission schools?

24. Where is Kinniard College fr women located?

25. Where is the land that has been secured for Taxila Hospital located?

26. What archoelogical interest is connected with Taxila?

SUMMER SCHOOL OF MISSIONS.
BOULDER, COLORADO, JUNE21-28.

An exceptional programme is planned for Christian workers including Mission and Bible Study, Methods, Conference. Addresses on World wide topics, Missionary Speakers, and training for Leadership.

The Text Books For Missions.

The studies are India, and the American Negro.

Special emphsises will be placed on the department and program for girls with its carefully supervised Camp Life and Recreation for girls over sixteen.

Yours and obliged.
MRS. J. A. MILLER.

WORK AMONG ALIENS IN SHARON PA.

The Mission Sabbath School for Aliens was organized December 6, 1914. The meetings were held in the United Presbyterian church in Sharon until the summer of 1920 when the new church was dedicated. The church is centrally located in the Alien district, near the Farrel line. The work was carried on by volunteer workers until April 1917, when the present missionary was secured. In October, last year, another worker was added, Mr. Robert Bell, who has charge of the preaching service and work among the boys.

In March, 1921 the church was organized into a congregation and is now known as Cedar Avenue United Presbyterian Church. Preaching service is held each Sabbath at 10 A. M.

The main feature of the work is the Sabbath School, which meets on Sabbath afternoon at 2.30 o'clock; the average attendance the past year was almost 200.

Only through prayer and the faithfulness of the volunteer workers is it possible to maintain the work.

As a reward for regular attendance, hundreds of Bibles have been placed in the homes where, before, the Bible was not known.

Memorizing portions of the scripture is a strong feature of all departments of work.

In addition to the Sabbath Day services the following meetings are held during the week—sewing school, kindergarten, fancy work, adult English class, Intermediate Young People's Meeting, Reading room, Junior Boy's Club, Senior Boy's Club, Adult Bible class and Mother's meeting and only those who attend the Sabbath Day service are permitted to attend the week day activities.

Nineteen Nationalities attend the school.

CHURCH INFLUENCE

More than 200 villages and important rural communities in fifty counties in Ohio are without resident ministers and have religious service only at infrequent intervals. In seeking to provide resident ministers to preach regularly in these places, to live among the people, revive the church organizations, develop Christian sentiment and bring the influence of the church into the daily life of the community, the interdenominational organization in session this week in Columbus has undertaken an important work. It deserves public support and encouragement and it ought to succeed. It would be difficult to overestimate the importance of the work, both for the present and the future.

The Church in human affairs is a factor of such importance that no community may safely hope to maintain right progress without it. Any community that is deprived of the influence of an active and vigorous church is doubly unfortunate. The Church can and does contribute enormously to the development of better conditions. People ought to go to Church. If the state and nation hope to make progress along the right lines and develop those conditions that make for human progress and betterment, they must have the church and the influence that comes from its teachings. The church has a mission of service for humanity, a mission no other organization, no other force can perform. If government is to be the best, if citizens are to be trained in the full knowledge of the right, prepared to meet and successfully handle the problems that arise, the training of the church, the influence of its teachings, the inspiration that comes only from the faith it proclaims, must be kept and developed to the full. Human progress to be right and permanent must rest on the principles taught in the Christian faith. That nation is strongest and best prepared that has the largest measure of influence from active Christian churches flowing into its soul.—Ohio State Journal.

A STARTLING SITUATION.

R. A. Long the millionaire lumber merchant of Kansas City, recently visited a daughter at Washington, D. C. and says that one day when his granddaughter of fourteen years of age returned from a childrens' party she said: "Mother, I and another little girl were the only ones at the party who did not smoke." This incident reveals a startling situation, viz: That the smoking habit has gone beyond the ranks of men women and boys and has reached the ranks of the girls, mere children in the supposedy better homes of many of our citizens. If this does not arouse the conscience of America against the tobacco evil, nothing will. But what can be expected when women will walk the streets of our cities smoking cigarettes in company with men, as has been observed here in Syracuse from the Publishing House windows?

But there are encouraging indications that the public is becoming aroused over the increase of smoking among women and girls, and it is to be hoped that the sentiment against the practice will be so pronounced as to hinder its spread. It is reported that many of the women of the country are joining in a movement to stop smoking by either men or women in their homes. The Sunday World, Toronto, Canada, discussing the subject of smoking among women, says: "Stern opposition to the practice is found among all classes of men. A general canvass revealed the fact that man dislikes to see a woman smoke. It is pointed out that girls are spoiling their matrimonial chances by the use of tobacco. When a chap wants a companion for the dance hall or the cabaret, he is contented with the brand that smokes, but he never brings this type to his home to be received into the family circle."

In looking over the popular magazines on the news stand which go into many thousands of American homes, one sees leading articles illustrated, in which women are depicted either with cigarettes in their mouths or fingers. Christian people show their disapproval by refusing such papers and magazines a place in their homes.—Wesleyan Evangelist.

RECOMMENDATIONS

PRESENTED AT NEW CASTLE CONVENTION MAY 12-16, 1922.

WE RECOMMEND:

1. That the Bible Study Department in the Women's Missionary Magazine be continued, and that a committee be appointed by the Board to plan a monthly Bible lesson. Adopted.

2. That every society adopt the "Ottawa Plan" for placing a Women's Missionary Magazine in every United Presbyterian home, in the month of October. Adopted.

3. That a school of missions be held in every congregation according to the plan of last year; Where our text book "Facts and Folks in the Fields Abroad," has not been used. We would recommend the use of this book. In Churches where it has been used, we would recommend the new interdenominational books for Women's, Young People's, and Junior Societies. Adopted.

4. That Women's Misionaries Societies take a deeper interest in the Summer Conferences and give their encouragement and aid in sending young people to these conferences. Adopted.

5. That in Presbyterial centers, wherever possible, an Institute be conducted for training Junior leaders and Young Women's leaders. Adopted.

6. That the Women's Missionary Societies make the largest possible use of Vacation Bible Schools for giving missionary instruction to children; that we co-operate with existing schools and help to organize where none exist. Adopted.

7. That the week preceding the Thank-Offering be set aside as "Extension Week" to promote our Women's work and that a Committee be appointed by the Board to formulate a plan for the observation of this week. Adopted.

8. That in order to sustain the interest in the New World Movement, special attention be called to this subject from time to time in the monthly meeting, and that it be made a subject of prayer. Adopted.

9. That societies and Presbyterials lay a special stress on Prayer as the method of securing their portion of the 407. Adopted.

10. That the time of the Annual Meeting of Women's General Missionary Society be changed to a later date in order to take advantage of the summer Rail Road rates. Adopted.

Respectfully Submitted.

MRS. J. P. WHITE, Chairman
MRS. E. A. YOUNG
MRS. W. P. FRASER
MRS. A. D. MARTIN
MRS. HERBERT PATTERSON

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

A REQUEST

IF A THANK-OFFERING SECRETARY HAS BEEN ELECTED SINCE THE REPORT WAS SENT TO THE STATISTICAL SECRETARY, PLEASE SEND THE NAME AND THE CORRECT ADDRESS TO 905 PUBLICATION BUILDING. LAST YEAR MANY LETTERS WERE RETURNED AND MUCH EXTRA WORK WAS GIVEN US TRYING TO FIND THE PRESBYTERIAL SECRETARY. PLEASE DO NOT OVERLOOK THIS. IT WILL SAVE TIME, MONEY AND PATIENCE.

"YE ARE NOT YOUR OWN" 1st Cor. 6: 19.

"My Lord the Owner asks this life of mine,
His it shall be to use, and through it shine;
Christ purchased it, the price beyond all count.
Redeemed in agony on Calv'ry's mount.

All that I have my gracious Lord hath lent,
And in His service gladly shall be spent;
Take all I am and all that I may be,
My joy if thou be honored, Lord through me.

My Lord hath need, He says, "lift up thine eyes
The fields are white" on every side they rise;
Those for whom Jesus died stretch eager hands
His voice it is that calls from distant lands.

O that my feet may hasten to fulfill,
My hands be swift to do His holy will!
For all He died, who gave Himself for me;
Thine own bondservant, Lord, henceforth I'll be."

—Selected

OUR THIRTY FIFTH THANK-OFFERING

The United Presbyterian Thank-Offering originated with Mrs. Eliza Clokey, wife of the Rev. Joseph Clokey of Springfield, Ohio. There was a special need for funds at the time in order to carry out the work undertaken by the Boards of the church. Many were in prayer. The women wanted to help carry the burden. Mrs. Clokey was laid aside from active service and while unable to perform the usual duties, she spent her time in prayer and planing for the extension of His kingdom. God honored her devotion by giving her the plan of the Thank-Offering. Her plan was to have an appeal issued from the Women's Board asking the members of the Women's Missionary Societies, then numbering 16,000 to give one dollar each over and above her usual contribution to her society as a Thank-Offering to the Lord. The plan and appeal was published in the March Magazine. The plan was for the Thank-Offering service to be held in each society on the afternoon of April 14, 1888.

The hour was to be spent in thanksgiving and praise for all the blessings received. These offerings were presented at the first Thank-Offering service in the annual convention meeting at Washington, Pa. May 9th 1888. Following a service of prayer and praise the roll of the Presbyterials was called, each delegate taking the money to the front of the church and placing it on the plate. As she did so she repeated a verse of scripture. At this first service of the convention president Miss Mary Clokey, daughter of Mrs. Joseph Clokey presided. Later Miss Clokey married Mr. J. J. Porter of Pittsburgh, Pa. and Mrs. Mary Clokey Porter established the Thank-Offering Department which has developed such wonderful interest throughout the Church and will remain as a memorial to Mary Clokey Porter.

The first offering was given by 143 societies, two congregations and fifty-one individuals, amounting to the goodly sum of $5,919.20. During a conference which followed it was decided that the Thank-Offering be made an annual feature of the conventions. At each convention since a Thank-Offering service has been held. At the 1891 convention held in the Third church, Pittsburgh, the time of the service was changed from afternoon to an evening program. During the thirty four years God has very abundantly blessed the women of our church. Each year new members are being interested, new lives are being called into His service in our fields at home and abroad. More are realizing their relation to the Giver of all our blessings. Many women are using the thank-offering box daily, finding something every day for which she is thankful.

During the thirty four years some stand prominently in the memory as anniversary years, 1893 was the Tenth Anniversary of women's work, the offering being $37,037.80. 1901 was the Special Twentieth Century Offering which was $40,000.00. The Silver anniversary offering of 1908 was $76,000.

All who were privileged to attend the Allegheny convention in 1918 remember the service held in celebration of the thirtieth anniversary. How happy Mrs. Porter was in the plans for the service and so rejoiced in the amount of the offering $109,309.38. We have come to another anniversary period. What shall we accomplish this year. Our offering next fall will depend all together on the work we do and the gifts we give during this year. May our resolve just now be to see God's gift in every thing we receive. To daily express our gratitude by our gifts in our thanks offering box. Interest others in the work. Above all PRAY, PRAY, PRAY.

POSTERS! POSTERS!

If you can use one or more thank-offering Posters this year please send for it at once. The Posters will be sent FREE of charge.

Send all orders to 905 Publication Building, 209 Ninth St., Pittsburgh, Pa.

THE THANK-OFFERINGS OF INDIA AND EGYPT.

Not only do our societies at home have thank-offering services in their congregations and presbyterials but also the societies of India and Egypt present their love offerings in their thank-offerings. The earnestness and faithfulness of many of these, give us at home renewed reason for thanksgiving. We have one service each year, but many of the women and girls of India and Egypt ask the missionaries if they can not have another thank-offering because God has been so good to them. This request is often made many times in the year. Their thank-offerings are disbursed in their own fields and as they do not go through the hands of our general treasurer are not included in the total for the year but are in addition to it. Reports have been received from the four presbyterials in India and are as follows:

Sialkot presbyterial		Rs. 639-10-0
Disbursed		
Dr. Charles Hospital	Rs. 592-4-0	
Famine Relief	47-6-0	
		Rs. 639-10-0
Gurdaspur Presbyterial		Rs. 202-15-3
Disbursed		
Famine Relief	Rs. 103-14-3	
Home Missions	50-00-0	
India Nation Missionary Society	49-1-0	
		Rs. 202-15-3
Rawalpindi Presbytery		Rs. 670-0-0
Disbursed		
Famine Relief	Rs. 495-0-0	
Bashir ul Niswan	75-0-0	
Bible Society India	75-0-0	
Dr. Charles Hospital	25-0-0	
		Rs. 670-0-0
Gujranwala Presbyterial		Rs. 590-9-3
Disbursed		
Bashir ul Niswan	Rs. 25-0-0	
Bible Women for Home Mission	450-0-0	
Bible Society, India	50-0-0	
Special work	65-9-3	
	Rs. 590-9-3	
Total Thank-Offering for India	Rs. 2103-2-6	

Each presbyterial decides what shall be done with its own thank-offering. Dr. Charles Hospital is a very good one especially for eye troubles. Dr. Charles, an Indian, is a splendid Christian man. Many of the Christians have received help in this hospital. It is in Gujranwala.

The Bashir ul Niswan is the Missionary Magazine of the Punjab Church. Mrs. E. E. Campbell in reporting for India says "The thank-offering is of course the big thing of general interest in our societies.

We are very sorry not to have received reports from all the presbyterials in Egypt. We have one only and is as follows:

Delta Presbyterial .... £E 248.140 Mills

This was disbursed one half being given to Synod's work and the other half to the two Orphanages.

Miss Anna Y. Thompson who sends this report had a large part in several of the thank-offering services in her presbyterial.

As we read the reports of these women in India and Egypt and note their earnestness may we each be encouraged to work more faithfully that all may have the opportunity to hear of Jesus as their Savior.

THANK-OFFERING SUPPLIES.

LEAFLETS

The Mission of a Thank-Offering Box, by Maud M. Wright.
The Christian's Song of Thanksgiving, by Mrs. Mary Clokey Porter.
Whose Is It? Mine or Gods?
Missions—The Thermometer of the Church, by Mrs. Mary Clokey Porter.
Mrs. Morgan's Quarter, by Kate Summer Gates
What is a Thank-Offering, by Rev. James Harper, D. D.
Suppose. A Talk with Myself.
How to settle the Missionary Problem, by Willis R. Hotchkiss.
History of The Thank-Offering, by Mrs. O. H. Milligan.
Why I Give a Daily Thank-Offering—A Bible Book Mark, by Mrs. Mary Clokey Porter.
A Daughter of Tyre, by Mrs. Lydia I. Wellman.
What has been accomplished by the Thank-Offering. Mrs. W. H. Vincent.
Life Membership Fund, by Mrs. J. B. Hill.
At Life's Daily Crossings, by Mrs. O. H. Milligan.
Why Give a Thank-Offering? by Mrs. S. E. DuBoise.
Our Thank-Offering, by Mrs. E. A. Campbell.
Gratitude, by Mrs. O. H. Milligan.
The Christian's Song of Thanksgiving, by Mrs. Mary Clokey Porter.
Rashm's Missionary Hen (India), by Mrs. Eunice Foster.
Stories of Egypt's Thank-Offering, by Grace C. Finley.
Prayer and our Preparation, by Mrs. O. H. Milligan.
Message of the Return Blanks, by Mrs. O. H. Milligan.

FOR SOCIETIES

Boxes—Senior and Junior Thank-Offering Boxes.
Thank-Offering Creed.
Thank-Offering Poster

JUNIOR HELPS

Services

God's Call to the Young.
Chidren's Worship

Leaflets

The Missionary Potato.
What a Child's Penny Did in Saving Souls.
Prayers in Verse.
The Flower Gift.
The Little Rills
Little Joe's Thank-Offering.
Georgia's Little Corner.
A Gift that Was Not a Gift.
The Boy's Thank-Offering.

ALL SUPPLIES FREE FOR POSTAGE.

"OUR AIM."

"The Women's Missionary Magazine
In Every Home."

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Avenue, Dormont, Pa.

MOTTO: "YOU CANNOT HASTEN SUCCESS BY HURRYING."

AIM: MOVE IN A STRAIGHT LINE. "A STRAIGHT LINE IS THE SHORTEST DISTANCE BETEEN TWO POINTS."

YOUNG WOMEN'S SPECIAL WORK FOR 1922—1923.

Pasrur Girl's Boarding School, India. Support asked, $4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Miss McMillan: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary, Spokane, Washington.

Amount asked, 2,440. Total askings, 6,764. Each society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMEN'S SOCIETIES.

Monongahela Presbyterial—11th Pittsburgh, Y. W. M. S., 10 members, Pres. Dorothy Hallock, Mont Clair Ave., Crafton.

1st McDonald K. D. C., 20 members, Pres. Helen Brooks. Robinson Run Golden Now M. C., 12 members, Pres. Catharine Kelso, 323, 3rd St., McDonald, Pa.

Colorado Presbyterial—Greeley Phi Gamma M. C., 17 members, Pres. Ruby B. Naffzegger, Greeley, Colo.

Philadelphia Presbyterial—South Church Y. W. M. S., Pres. Ethel Smith, 2325 Morris St., Philadelphia.

Rock Island Presbyterial—Mary Baird M. C.—3rd Rock Island—13 members, Pres. Edna White.

Delaware Presbyterial—Bovina Center Whitcomb Circle, 15 members, Pres. Ruth Coulter.

College Springs Presbyterial—Clarinda Y. W M. S., 29 members. Pres. Mabel Turner.

Indiana Presbyterial—Somerville Y. W. M. S.

Monongahela Presbyteial—Sheridan Y. W. M. S.—20 members. Pres. Sarah Wallace, 2730 Zthyr Ave.

A very beautiful little year book was received from the Second Church, Jean Black Circle, Butler, Pa. It is unique in quotations. As a forword they have this verse:

"If you're told to do a thing, And mean to do it really,
Never let it be by halves; Do it fully, freely!
Do not make a poor excuse, Waiting, weak, unsteady;
All obedience worth the name, Must be prompt and ready."

Now would not this be a good verse to be hung up as a motto in every Young Women's Society? The work loses much because of our half hearted way of doing the work. We speak of it carelessly; some even slightly. We compare it with other interesting gatherings to its dispargement. It must be true that the very heart is scarcely in tune with its mission.

Do we make excuses for failure to attend meetings? Oh yes. We plan for every other thing, but when missionary day comes around, often *something else must just be done!* Haven't you heard the excuse? Have you not detected the weakness of the excuse—it was not the reason of course! Another coupet was

"The work of the world is done by a few,
God asks that a part be done by you."

If we but believed both lines they are true indeed.

The Bible readings were made up of the lives of notable women of old and new Testament times. Some of the program subjects were "An evening with our foreign neighbors." A debate on the importance of home or foreign missions; An evening with the flags of nations; Egypt; Sudan, etc. with variations.

Current events were planned for and various other things. Perhaps you have something different in the line of a program; or perhaps you would like to see this one in its entirety. No doubt Miss Ethel Johnston, Butler, Pa. would gladly state the features in greater fullness. It may be you use the "hand to mouth" method, preparing programs month by month. It is well to have system in this as in other parts of the meeting. If you have any good ideas, please pass them on.

The following poem was sent in by one of our young women asking that it might be printed. No name is attached to it to give us any knowledge of who is the author. Perhaps it may be an inspiration to some of our out-post readers of the Magazine to read the prayer of some earnest soul for them in their more or less isolated places of abode. Over and over the missionaries say "More than anything else we crave an interest in your prayers. When the representatives of the Foreign Board returned they brought this same request.

HIS VANGUARD

Forget them not, O Christ, who stand
Thy vanguard in the distant land!

In flood, in flame, in dark, in dread,
Sustain we pray, each lifted head.

Be thou in every faithful breast,
Be peace and happiness and rest!

Exalt them over every fear,
In peril come thyself more near!

Let heaven above their pathway pour
A radiance from its open door!

Turn thou the hostile weapons, Lord,
Rebuke each wrathful alien horde!

Thine are the loved for whom we crave,
That Thou wouldst keep them strong and brave.

Thine is the work they strive to do,
Their foes so many; they so few.

Yet thou art with them, and Thy name
Forever lives, is aye the same.

Their foes so many, they so few.
Forever lives, is aye the same.

Thy conquering name, O Lord, we pray,
Quench not its light in blood today!

Be with Thine own, Thy loved, who stand
Christ's vanguard in the storm-swept land!

Contributed by Leona Miller, Mahoningtown, Pa.

The Young Ladies Missionary Society of First St. Louis feels that 1921-1922 has been a very successful year. This Society was organized February 24, 1916. We added 15 new members to our list last year, making a total membership of 30, 9 of whom are charter members of this organization. We have 14 Life Members in the Society.

As most of our members are employed during the day, our meetings are held the first Tuesday evening of the month. Dinner is served by a committee of our own number. This has proved a most enjoyable and profitable arrangement, serving the double purpose of making it possible for a large number to attend as well as creating a very friendly spirit among the members.

Twelve meetings were held this last year with an average attendance of about twenty. Our meetings have been very interesting. We studied the text book "Facts and Folks," under the leadership of Mrs. A. M. Campbell and also studied the various topics set forth in the Missionary Magazine.

Our Thank-Offering amounted to $181.00. Each member has a dime bank which means that we pledge a dime a week for our Thank-Offering. The Society made two Life Members last year.

Our work is always quite varied. Two plays were given and several socials held for the members of the church. We cooperated with our pastor during the week of Prayer, helping with the attendance. We also disposd of all tickets that were to be sold in the congregation—in fact our Pastor says if he wants anything done, he knows the Young Ladies' Missionary Society will do it for him.

$250.00 was pledged to the New World Movement and two payments have been made. We collected two large boxes of clothing, which we forwarded to Miss Richards at Greeneville, Tennessee; also donated five dozen towels to the shower for the Association work of our Presbytery.

Our receipts for last year amounted to $496.65, while our disbursements were $308.97, leaving a balance of 187.68 to start the new years' work. We use the Budget pledge cards.

At the first meeting of our year we adopted a budget for the coming year aggregating $200.00. This includes a contribution to every department of work of the W. G. M. S. and also $1.00 per member to the Young Women's Special.

Very cordially,

YOUNG LADIES' MISSIONARY SOCIETY.
First U. P. Church of St. Louis.
FRANCES MCCALL, Secretary.

JUNIOR DEPARTMENT

—MRS. I. H. MILLIKEN, Junior Secretary — 205 Lexington Ave., Aspinwall, Pa.

HOW WE EARNED OUR JUNIOR SPECIAL.

The West Side Juniors, Monmouth, Ill., were eager to raise money for the Junior Special. In order that all might have a share in the effort we decided to give an entertainment and charge a small amount to raise the money.

We sent to the Literature Department of the Women's Board for a copy of "The Missionary Mother Goose Rhymes." We liked it and decided to give it, and now that it is over we feel well pleased with the result.

One of our Missionary society women, a good reader, stood behind the curtain and read the rhymes, the children acting them. It furnished parts for all, some individually and some in groups, as "Sing a Song of Sixpence" has parts enough for the least Little Light Bearer. Our older Junior girls sang songs between the acts, and a local reader helped out the good work.

The Juniors sold the tickets and we made a good little sum. The audience seemed well pleased with their entertainment.

We expended very little for costumes. Flowers, caps, etc. were made from tissue paper. The various animals were toy ones loaned us or made by the ingenious ones. The whole affair was not so very laborious but we felt it was quite an attractive Junior entertainment.

WHY WE DO NOT HAVE A JUNIOR SOCIETY.

I have had six years experience as Superintendent of a Junior Society in a Rural Community. I am now married and living in town.

In our church here in town, we do not have a Junior Society. It has been tried and tried again. Superintendents fail and give up. We do not blame the Superintendents. Or can we blame the children of the church, that there is no society.

I say *Blame The Parents.* It is the fault of the fathers and mothers. If the parents do not take an interest in seeing that the children go to the Junior meeting and go prepared with their talk, song, prayer or whatever the boy or girl is on for.

They cannot expect the Superintendent to get them there.

Parents! we must awaken. We cannot see these opportunities of our children pass by. They should have Junior training.

I pray God that every church in our land will have this training for the children.

I put it as the first training, developing of the precious minds for God, in early childhood.

We can tell today in our Young People's society and in the Young Women's Missionary Society the people that have had this training.

We often sympathize with the older folks, Fathers and Mothers who find it so hard to make a talk or prayer in public, for they did not have this Junior training when young. But as intelligent people of today we must not see our children deprived of this opportunity that our fathers and mothers missed.

Is the public school more important than the religious training for our children?

Why not have a Junior society and parents see that the children go there as regularly and go prepared as they go to the public school.

May God hasten the time when all children have a Junior Society.

Mrs. Helen G. Hill.
Salinesville, Ohio.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

The schools have all reported a profitable year and are busy getting ready for the Commencement. In connection with Commencement exercise the sewing and Domestic Science departments have an exhibit of work done in their classes and display the dresses, aprons, fancy work, together with good things made in the cooking department. Many of these articles meet with a ready sale and the community people are loud in their praises when they are brought face to face with the results obtained in our two important industries.

Showers or I should say "cloud bursts" are the order of the day for Knoxville Hospital.

Monongahela Presbyterial sends the following list from its different societies. In addition to the articles a number sent cash donations. The cash estimate of all donations totals $530.00.

Homewood, 2 sheets, 41 towels.

Homewood (6 bed spreads $10.38) $2.62 cash.

Ingram, 6 sheets.

McDonald, 17 sheets.

Noblestown, 2 bed spreads, 3 towels.

Oakdale, 2 doz. linen towels, 1 doz. bath towels, 1 doz. wash rags, 4 pair cotton blankets

Oakmont, 21 hospital gowns, 6 aluminum trays.

Rennerdale, 58 towels.

Robinson Run, 1 doz. bath towels, 1 doz. hand towels, 2 small towels, 2 dish cloths.

Shadyside, 5½ dozen linen huck napkins.

Sheraden, 2 doz. Roger's knives, 2doz. Roger's forks, 1 doz. tablespoons, 4 doz. teaspoons.

Union, cash.

Verona, 6 doz. towels.

1st Wilkinsburg ½ doz. towels, 2 doz. napkins, 2 doz. tray cloths, 1 table cloth, 1 pair cotton blankets, 2 spreads.

2nd Wilkinsburg—Cash $17.50. Total estimate from Women's Societies $375.90. Young Womens. 1st Pittsburgh, cash $10.00. 2nd Juniors, $1.50. 3rd Kings' Daughters, 22 bath towels, 14 hand towels.

4th Pittsburgh, cash $12.00.

Brookline, 1 roll curtain scrim.

Coraopolis, 1 doz. towels.

Herron Hill, 1 doz. bath towels, ½ doz. hand towels.

Homestead, 3 pair pillow slips.

Mt. Washington, Cash.

Knoxville, 1 doz towels.

Lincoln Ave. Cash $10.00.

McDonald, 5 pairs pillow slips.

French Mission, McDonald Kings' Daughters and Willing Workers, 1 doz. towels.

Mt Lebanon Jr. Y. W. M. S., Cash $5.00.

Oakdale, Cash $5.00.

Oakmont, 17 bath towels, 9 linen towels.

Robinson Run (Golden Now Girls), 14 towels.

Shadyside, 3 doz. towels.

2nd Wilkinsburg, Cash $10.00.

2nd Italian, 1 doz. bath towels $2.85.

Total 530.00

2nd Pittsburgh, 1 towle, $7.50 cash.

3rd Pittsburgh, 1 doz. sheets.

Carnegie, 4 blankets, 1 doz. bath towels, 2 pillows, 7 pair pillow slips, 2 sheets, 29 towels.

Coraopolis 1 doz towels.

Crafton Heights, Cash.

Crafton, 21 pair pillow slips.

Gladden, 2 sheets, 6 pair pillow slips.

Herron Hill, 5 doz. pillow slips.

Homestead, 2 doz. huck towels, 9 bath towels.

Our hearts go out in gratitude to each individual given and we know each one will be more interested in her colored sisters, because of her gift to them. With your gift do not forget to pray for the work and the workers.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

FOREIGN DEPARTMENT

The New Castle Convention is now a matter of history. It was perhaps the largest numerically that the Women's General Missionary Society has ever held. The arrangements of the New Castle people were fine, as all the delegates, life members, and officers, etc., were very hospitably entertained. Meals were served in the same church in which the Convention was held. Cafeteria at lunch time, and dinner in the evening. A large number of foreign missionaries were in attendance; more than forty. Every field was represented, even Abyssinia, as Dr. and Mrs. Lambie arrived the day before the Convention adjourned. Overflow meetings were held on Foreign Mission Night. Mr. Fred McMillan gave a talk at both meetings of his wonderful experiences in our fields abroad, and the Student Volunteer Band of Westminister College, New Wilmington, appeared at both churches. The young lady members of the department of vocal music appeared twice before the convention and sang most beautifully. The Juniors reflected great credit on the ladies who trained them, and presented a beautiful pageant, reviewing all our fields of work. On Saturday afternoon automobiles for all were provided for the ride of nine miles away to visit Westminster College. The visitors were taken through the College Building, Science Hall, Music Hall, the new Gymnasium, etc., and last of all to "The Hillside," where all were served with afternoon tea by the young ladies of the dormitory.

The weather was everything to be desired. Miss Ruth Work presided with grace and dignity, and won the hearts of all. Reports were well listened to, and were very encouraging. We are passing through times of business depression in this country, yet our Heavenly Father has made it possible that the Board reported all obligations met and a cash balance in the Treasury. In the July Magazine you will find a list of the properties bought in our several fields through the New World Movement. We urge our members every where to pray for and work for that branch of the Churchs' activities. The New Word Movement has produced the greatest blessing perhaps, and developed more spiritual life than any other plan adopted by our Board. An increase in family altars, tithe payers, intercessors, and volunteers must bring a blessing upon any Church.

You will all be delighted to learn that at the date of this writing, May 20, we have elected five missionaries for India, four for the Sudan, five for Egypt, and two for Abyssinia, with several applications pending. When you realize the importance of selecting missionaries for our far away fields you will be glad to unite with us in prayer that the Holy Spirit may lead and direct us that no mistakes shall be made.

At this writing Mrs. Kruidenier of Egypt, Miss Mary Kyle of India, and Mrs. Branaird Jamison of Egypt are all in Columbia Hospital as guests. We are glad to report that Miss Minnehaha Finney has been discharged from the Hospital after having had her tonsils removed and being under the care of a specialist, and is now on her way home in Kansas.

The Convention adopted the Board's action in granting the request presented by the Egyptian Mission, that all missionary terms of service for young women should hereafter be six years with no mid-term furlough.

This action applies to India as well as to Egypt. Another action of interest to all is that furlough salaries beginning July first, are to be eight hundred dollars a year. A unanimous vote from the Convention adopted both the foregoing.

Pray for a renewing of the Holy Spirit all over our Church, an increase in the number of Missionary Societies, in the number of members, in the number of volunteers, and in the number of prayer groups. Without continued intercession we cannot expect a blessing upon our work.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

The annual Convention is over and we have entered upon a new year of work. The July Magazine will tell you of the wonderful year we have experienced in our Literature Department. It is possible to make the new year just as successful as the past year has been. It depends largely on you whether we move forward or go backward. We will endeavor to do our part at this end of the line. Will you do yours at your end of the line?

We try to keep the societies informed, month by month, of the supplies which we are able to furnish from our office; and when we are asked to procure literature which does not belong to our stock, we make every effort to secure it or to find out where it can be obtained. We are glad to do this for those who are enough interested in the missionary enterprise to ask us for our help. We are here to help increase missionary knowledge. Help us in this by helping us to circulate our missionary literature. Those who were at the convention had an opportunity to see some of the fine things which we have to offer.

The year set aside for the study of our own fields exclusively has passed, yet we will continue to carry "Facts and Folks" and "The UP Trail" so long as there are any in print. If there are any missionary organizations which have not yet studied these books we would advise them to organize classes while the books are in print for they will not be republished.

The study books for the new year will be fully advertised in August. The helps will not likely be for sale till September, but the usual helps will be available by that time at the regular prices.

The adult books are: "Building with India" for foreign study and "The Trend of the Races" for home study. They are at the usual prices, 50 cents in paper and 75 cents in cloth. The April number of the "Missionary Review of the World" is devoted entirely to India and the June number to the Negro problem. These two issues will make a subscription to this magazine worth while. Write to the editor of our own Magazine for her combination offer.

The junior books are: "The Wonderland of India" and "The Magic Box." We suppose they will be at the usual price, 40 cents each.

The "President's Book" is an entirely new feature in our department. It is a note book for the use of presidents of societies and presbyterials and for the superintendents of Junior societies. In it is a place for all the various things of which a president needs to keep a note. Order one for the president of your society. The society contingent fund should pay for it. It is 15 cents.

The "Recitations and Exercises for Juniors" is revised and reprinted. It is now 25 cents. Those arranging for junior entertainments will find them very complete and well worth the cost.

Some new leaflets are: "Thank You" 2 cents, "He Reveals Himself to Babes," 2 cents, and "Frenchburg, Then and Now," 5 cents. The new junior pageant, "From Vision to Service," with the songs used in it, are ready for distribution. The pageant and songs are 18 cents.

(Continued) page 714)

Corrected list of contributions of First Ohio Presbyterial to Overseas Boxes, for Hospital, Sialkot, India.

64 Unbleached pillow-slips 26x18	.50	$16.00
2 unbleached pillow slips 16x9		.70
23 Unbleached sheets 76x90	.90 each	20.70
15 Unbleached Drawers-Women's	.50	7.50
15 Unbleached Chemise	.50	7.50
24 Bed-spreads 36x54	1.00	24.00
12 Unbleached spreads 36x54	.50	6.00
17 Bleached sheets 76x90	1.10	22.40
10 Rolls of unbleached bandages		1.00
68 Bleached pillow-slips 40x16	.80	27.20
46 Tray cloths 24x15	.50	23.00
4 Beached pillow-slips 16x9	.45	.90
		155.55
½ doz. knives and forks		5.00
		$160.55

BIBLE READINGS FOR WOMENS AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

BIBLE READINGS.

New Testament Prayers.

The model prayer.
1. Matt. 6: 1-18.

Prayer to Christ as God.
2. Matt. 8: 1-13.
3. Matt. 8: 23-34.
4. Matt. 9: 18-27.
5. Matt. 11: 20-30.
6. Matt. 15: 21-39.

Jesus' prayer in the Garden.
7. Matt. 26: 36-56.
8. Mark 10: 35-52.

The prodigal's prayer.
9. Luke 15: 11-32.

The leper's and the publican's prayers.
10. Luke 17: 12-19, 18: 9-14.
11. Luke 23: 24:49.
12. John 4: 1-24.
13. John 4: 25-39.

The nobleman's prayer.
14. John 4: 40-54.

Jesus' prayer at the grave of Lazarus.
15. John 11: 1-46.
16. John 12: 20-35.

The prayer of Jesus.
17. John 17th Chapter.

Stephen's prayer,
18. Acts 6: 8-15, 7: 54-60.

Saul's prayer.
19. Acts 9: 1-16.

Paul's prayer for knowledge and power.
20. Eph. 1: 3-23.
21. Eph. 3: 8-21.
22. Phil. 1: 1-21.
23. Col. 1: 1-19.
24. 1 Thess. 3rd Chapter.
25. 2 Thess. 1st Chapter.
26. 2 Thess. 2: 13-17, 3: 1-15.
27. Heb. 13: 1-21.
28. Rev. 22nd Chapter.

Jesus example.
29. Mark 6: 30-52.

Prayer for Peter.
30. Acts 12: 1-19.
31. Acts 10: 1-33.

Answers to April Bible Questions.

204. 1 Sam. 9.
205. Gen. 18: 12, 15.
206. Gen. 14: 12-14.
207. 2 Kings 5: 2-4.
208. Ex. 2: 6-10.
209. Gen. 4: 11, 12.
210. Acts 8: ~~29-31~~. 26-40
211. 2 Tim. 4: 14.
212. 1 Kings 10; 22.
213. Gen. 6: 9.
214. Gen. 8: 8-12.
215. Gen, 41:50
216. Gen. 22: 3.
217. Gen. ~~3: 24.~~ 16:7
218. Ex. 2: ~~4.~~ 5-10
219. Gen, 46: 27.
220. Ex. 32: 15.
221. 2 Sam. 4: 4, 9; 9: 1-13.
222. 1 Kings 7: 13, 14.
223. 2 Sam. 1: 20.
224. 2 Kings 11: 3.
225. Isa. 44: 28.
226. Luke 9: 30.
227. 1 Kings 1.
228. Dan. 3: 10-21.

QUESTIONS FOR JUNE

229. In what prophecy is the birthplace of the Messiah named?

230. Who was the first foreign missionary?

231. Where is the first statement of the resurrection?

232. Name the tribe to which Moses and Aaron belonged.

233. How long were the spies in marching to Canaan?

234. What Bible Character was said by God to be a perfect man?

335. Who disapproved of their brother's marriage and what happened to them?

236. Who was forbidden to pray to God under pain of death?

237. Who was the father of Rebekah?

238. What was the origin of the fire for burnt offerings?

239. Upon what and when did the manna fall?

240. What is the sixth commandment?

241. Who was Emporer of Rome at Christ's birth?

242. What men lost their lives because they could not pronounce the letter "h"?

243. How long was the temple in building?

244. What is the whole duty of man?

245. In what books are neither the word God nor Lord?

246. In what do we all resemble a leaf?

247. Who cast Daniel into the lion's den?

248. Which of the disciples were called Gods?

249. Who ruled four cities in the plains of Shinar?

250. Who stood upon a pulpit of wood and read the laws of Moses to the captives returned from Babylon?

251. Who said "To obey is better than sacrifice"?

253. Who said "My family is poor, and I am the least of all my father's house?

254. What queen rent her cothes and cried "Treason! treason!"

CORRECTIONS.

No. 173 should read, What dead man foretold the death of one living?

No. 185. What choice of three things was David given for the sin of numbering the people.

No. 187. What two Miracles were wrought upon the sun?

PARSONAGE DEPARTMENT.

MRS. J. H. MAXWELL, Secretary, 142 Taylor Street, Beaver, Pa.

Parsonage Report for Month of February, 1922.

Assiut, Egypt	$ 442.06
First Portland, Oregon	105.94
Military Ave., Detroit, Mich.	80.04
East Toledo, Ohio	23.55
Omdurman, Sudan	194.25
First Portland, Oregon	211.88
West Side, Monmouth, Ill.	83.25
Hepburn, Iowa	58.85
Economy, Ambridge, Pa.	26.00
Middletown, Ohio	91.58
Fairhill, Phila. Pa.	167.00
Shedd, Oregon	38.85
Third St. Louis, Mo.	94.17
	$1617.42

Parsonage Report for the of March, 1922.

Sebring, O	$ 166.50
Norfolk, Virginia	164.79
East Toledo, O.	23.55
Twelfth, Philadelphia, Pa.	70.63
Four Mile, Beaver Co. Pa.	111.00
Moundville, W. Va.	70.63
First Cincinnati, O.	30.00
Gary, Indiana	73.70
Second Spokane, Wash	160.00
Oneonta, N. Y.	27.75
Oklahoma City, Okla.	90.78
Montrose Ave., Chicago, Ill	90.00
Economy, Ambridge, Pa.	26.00
Knoxville Pittsburgh, Pa.	70.62
Lansingville, Youngstown, O.	212.14
Roberts, Idaho	27.75
Ewing, Nebraska	55.50
Second Spokane, Washington	82.39
Riverside, California	55.50
Canton, Ohio	69.38
Eleventh, Pittsburgh, Pa.	159.00
East Mansfield, O.	132.00
Monessen, Pa.	80.04
Tulsa, Okla.	82.40
Brookings, S. Dak.	83.24
Olympic Court, Seattle, Wash	75.34
First Cincinnati, O.	30.00
	$2320.63

Miscellanous Gifts

February and March, 1922.

Mrs. A. R. Mellon	$ 25.00
Women's Bible Class, Pawnee	12.09
Taylor McWilliams	10.00
A Friend	25.00
Mrs. Rosa B. Craig	25.00
Miss Dickson	5.00
Rev. and Mrs. W. S. Bamford	5.00
Mary Ida Holmes	15.00
Monroe, Ia., W. M. S.	15.00
Try Circle Class, Kansas City, Kans.	5.00
A Friend	5.00
Mrs. C. M. Walker	5.00
Mrs. J. H. Evans	30.00
Mrs. E. J. Dunlap	50.00
Myrtle Davis	15.00
	$247.09

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS

At $25 Each.

From Apr. 15, 1922 to May 15, 1922.

Miss Ruth C. Beatty, Sayo, Abyssinia. By a friend.

Mrs. Lola Kirkwood, College Corner, Ohio. By her sister, Mrs. W. E. Smith.

Miss Agnes McFadden, Newburg, N. Y. By the W. M. S. of Newburg.

James Fisher Guilinger, (In memoriam) By his wife.

Mrs. James Fisher Guilinger, By First Church Missionary Society, Monmouth.

Mrs. Jno Caldwell, Sr. New Athens, O. By the W. M. S. of Uniontown, Ohio.

Belonging to 1921.

Miss Anna Duncan, By the Christian Culture Class.

Miss Nannie Williams, By Rev. F. J. Scott and Dr. J. F. Kerr.

Mrs. Omer Wood. By her husband.

Mrs. J. C. Long. By her husband.

Mrs. Wm. R. Long. By her husband.

Mrs. F. J. Eakin. By her daughter, Bess.

Mrs. Duncan Fraser, Providence, R. I. Given by the Women's Missionary Society of First Church, Providence, R. I.

Mrs. L. M. Bingham, New Castle, Pa.

Mrs. Flora F. Carver, Beaver, Pa. By her husband. Mr. F. B. Carver.

Miss Marjorie McBane, Salineville, Ohio. By her father.

Mrs. Rachel Simpson, Richmond, Ohio. By her children.

Mrs. Sarah Donald Glass. By her father, Leonard Donald.

Miss Annetta M. Little, Dormont, Pa. By a friend.

Miss Mildred Lawrence, Indiana, Pa. By the Helping Hand Society.

Mrs. Belle Clark, Elderton, Pa. By Alexander Clark.

Miss Mamnie J. Grimes, Chase City, Va. By her brother, I. O. Grimes.

Elizabeth M. Thompson. 2011 Perryville, Ave. N. S. Pitts., Pa.

LIFE DIRECTORS

$300.00 Each.

ACTIVE

1. Mrs. J. Alvin Orr. By a friend.
2. Mrs. K. C. Johnston. By her son.
3. Mrs. Collingwood. By her son.
4. Mr. Lelo Collinwood. By his mother.
5. Mrs. E. M. Hill.
6. Mrs. Anna M. Scott
7. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
8. Mrs. W. B. Boies.
9. Mrs. Ada Reber.
10. Mrs. J. A. Miller, Indiana, Pa. By her husband.
11. Mrs. Percy Craig, New Castle, Pa.
12. Mrs. Fred Sebring. Sebring, Ohio. By her husband.
13. Mrs. W. D. Morrow, Pittsburgh, Pa. By a friend.
14. Mrs. J. D. Sands, Pittsburgh, Pa.
15. Mrs. W. P. McGarey, Sterling, Kans. By friends.
16. Ruth Miller Lowman. By her mother Mrs. T. T. Lowman.
17. Mrs. J. C. Hare, of the Homewood U. P. Church, Pittsburgh, Pa. By a friend.
18. Miss Anna Wilson, of Pittsburgh, Pa.
19. Mrs. J. A. Duff, Aspinwall, Pa. By the Aspinwall Congregation, in memory of Rev. J. A. Duff.
20. Mrs. J. G. McCrory. New York. By her husband.
21. Mrs. Elizabeth James Norton, Ph. D. By the Philadelphia School of the Bible.
22. Mrs. Martha C. Spencer. By a devoted friend who knows and appreciates her ability, efficiency and activity in missionary work.
23. Mrs. T. A. Stewart, New York City. By Mrs. J. G. McCrory.
24. Mrs. Marie Iva Huth, Alliance, Ohio. By her husband, C. P. Huth.
25. Mrs. Martha R. Huth, Brookville, Pa. By her son, A. C. Huth.

MEMORIAL ROLL.

$300.00 Each.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife.
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary. By their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingram, Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.
9. Mrs. Catharine A. Wiggins. By her son, Mr. D. L. Wiggins.
10. Miss Anna McCourt, Pittsburgh, Pa. By her sister, Mrs. Samuel Boal.
11. Mr. J. W. Duff. By his wife.
12. Mrs. Margaret McClenaghan. By Mr. J. G. McCrory, New York.
13. Mrs. William Agnew Morrison. By her son and daughter. J. Homer Morrison and Mrs. Gertrude Krill, Struthers, Ohio.
14. Mrs. E. J. McPherson, the first President of the Women's Board.
15. Dr. John MacDonald Russell. By his sister, Mrs. T. T. Lowman.
16. James T. and Mary Belle Ross. By Miss Jane D. Ross.
17. Thomas McConnell Simpson. By his wife Minnie G. Simpson.
18. Mrs. J. P. MacDanel. By her son.
19. Mrs.Mary Clokey Porter. A "D. C. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
20. Mr. Addison Lysle; Mrs. Caroline Patton Lysle. By their daughter, Anna M. L. McLain.

Treasurer's Report For Months of February and March, 1922.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Womens' Asso Work			Isaiah 41:6	Temperance	New World Movement	Miscellaneous	TOTAL
											Orphans' Home	Home for Aged People	Columbia Hospital					
Albany	75.00	55.00	20.00		13.00					5.00	25.00			7.00	5.00			205.00
Allegheny	193.00	350.00	40.00		5.00	5.00			60.00					9.00	5.00			667.00
Argyle	51.00		377.00	1.00	1.00	1.00	28.00	5.00	1.00	9.00				7.00	1.00			482.00
Beaver Valley	57.00	275.00	77.00	37.00	68.00	15.00	28.00	155.00	22.00	23,00				33.00	17.00	25.00		832.00
Butler	2.00	52.00	5.00	13.00	13.00	42.00		25.00	9.00	5.00	8.00			11.00	2.00			187.00
Caledonia	38.00	20.00	25.00	15.00	15.00	5.00		25.00	5.00		5.00	5.00	5.00		5.00			168.00
Chicago	20.00	200.00	10.00	15.00	5.00	15.00	5.00	5.00	5.00	3.70	3.00			3.00	5.00			294.70
Colorado	32.00	116.00	19.00	42.00	22.00	12.00	1.00	10.00	13.00					7.00	3.00			277.00
Delaware	5.00	76.00		7.00		10.00		25.00		4.00				1.00		50.00		178.00
Des Moines	18.00	128.00	46.00	31.00	36.00	28.00	17.00	50.00	21.00	10.00	2.00			6.00	7.00			400.00
Detroit	196.00		81.00	12.00	27.00	30.00	15.00		11.00		5.00		5.00	3.00	5.00			390.00
Frankfort					6.54													6.54
Garnett		31.00																31.00
Hudson	42.00		3.00		3.00			3.00										51.00
Idaho	10.00	10.00	10.00	5.00	5.00													40.00
Kansas City	80.00	15.00	8.00	4.00	5.00	2.00			1.50					2.00	1.50			119.00
Lake	60.00	351.00	78.00	28.00	44.00	27.00	1.00	65.00	14.00					3.00	5.00			676.00
Los Angeles		7.00		5.00		2.00	10.00		5.00					1.00	1.00	150.00		181.00
Monmouth		35.00	2.00			6.00	45.00	5.00	4.00		1.00	2.00	1.00	3.55	5.00	185.00		294.55
Monongahela	229.00	1111.00	660.00	80.00	620.00	105.00		145.00		15.00				6.00		175.00		3146.00
Oklahoma	23.00	75.00	20.00	7.00	16.00	7.00	11.00	18.00	3.00						1.00	20.00		201.00
Omaha																150.00		150.00
Oregon	125.00	455.50	46.00	20.00	30.00	19.00			18.00	11.50				16.00	8.00			749.00
Philadelphia	306.00	416.00	490.00	82.00	116.00	77.00	172.00	164.00	92.00	21.60	134.00			24.00	34.00	1.00		2129.60
Rock Island	11.00		3.00	1.00	1.00	1.00	22.00	17.00	2.00	.65				1.00	2.00	300.00		361.65
Spokane	8.00	60.00	6.00	2.00	9.00	2.00			3.00	2.00				3.00				95.00
Steubenville		70.00						10.00										80.00
Texas	11.00	41.75	9.00	6.00	5.00	7.00	15.15		6.00	3.00	1.00	2.00	1.00	3.00	5.00			115.90
Uncompahgre	8.00		3.00	3.00	9.00	2.00			3.00	1.00				4.00				33.00
Vermont	6.49													9.10				15.59
Westmoreland	187.00	27.00	70.00	13.00	32.00	17.00		27.00	18.00					5.00				396.00
Wisconsin	19.00	53.66	14.00	15.00	18.00	12.00	65.00		21.00	3.00				2.00	13.00			235.66
Helen T Brown		60.00																60.00
Dr. J. K. McClurkin		800.00																800.00
McFarland Family		175.00																175.00
Norris Square S. S.		200.00																200.00
Rochester N. Y. Cong &S.S.		100.00																100.00
1st Toledo Cong.																133.33		133.33
2nd Washington, Ia Cong.																150.00		150.00
A Friend		500.00																500.00
The Woods Sisters																300.10		300.10
Wm. Little	150.00																	150.00
Friends	200.00																	200.00
Townsville, N. C. Clothing					32.00													32.00
Parsonage Repayments						3938.05												3938.05
Annuity																	500.00	500.00
Investment Income																	5517.75	5517.75
New World Movement																21885.01		21885.01
Interest			50.00							133.15								183.15
Refunds	.33				20.57				256.00									276.90
Individuals, Societies, etc	110.00	45.00	65.00		22.09						5.00							247.09
Sale of Manuals					6.25													6.25
TOTALS	$2272.82	$ 5910.91	$2237.00	$ 444.00	$1205.45	$4387.05	$ 435.15	$ 754.00	$ 593.50	$ 250.60	$ 189.00	$ 9.00	$ 12.00	$ 169.65	$ 130.50	$23524.44	$6017.75	$ 48542.82

MRS. J. B. HILL, Treasurer, 1531 Denniston Ave., Squirrel Hill Sta., Pittsburgh, Pa.

STUDY FOR THE MONTH.

JULY

THE GREAT NORTHWEST

Bible Reading.
Proverbs 3:11-20.
Roll Call.
Important events in Home Missions.

1. Establishing a United Presbyterian College.
2. Advisability of Extending into this Region the Annual Bible and Missionary Conferences of the United Presbyterian Church.
3. The Great North West as a leader in Prohibition.
4. Mormonism—An ever Present Menace.

HOME MISSIONS

Topics for Study.

1. Home Missions in the Cities.
2. The Church and the Immigrant.
3. Frenchburg College.
4. The People of the Southern Mountains.
5. The American Bible Society.
6. World wide Prohibition essential.

HOME MISSIONARIES.

AMERICAN INDIANS.

Warm Springs, Oregon	Rev R. H. Barr
Simnasho, Oregon	Rev. W. A. Matthews
Tama, Iowa	Rev. R. G. Smith

All parcel post packages should be addressed to Rev. R. H. Barr, Indian Mission, Jefferson Co., Warm Spring, Ore.; all packages sent by express or freight should be addressed to Rev. R. H. Barr, Mecca, Ore. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

WORKERS AMONG THE ALIENS.

Miss Irene Mechlin	Pittsburgh, Pa.
Miss Grace Welch	Burgettstown, Ia.
Miss Romain Russell	Hickory, Pa.
Miss Margaret Heazlett	N. S. Pittsburgh, Pa.
Miss Ella Montgomery	Alliance, Ohio
Miss Ruth Findley	Denver, Colo.
Miss Laura Sawhill	Spokane, Wash.
Mrs. F. C. Metcalf, (Mutes)	Portland, Ore
Mrs. Ada M. Tracy, ...	Los Angeles, Calif.
Miss Irma G. Allen	Inglewood, Calif.

THE MOUNTAIN PEOPLE.

Rev. and Mrs. W. J. Giffin	Frenchburg, Ky.
Rev. and Mrs W. P. Gordon	Frenchburg, Ky.
Miss Esther Mitchell, M. D.	Frenchburg, Ky.
Miss Elizabeth McMillan, (Matron) ..	Frenchburg, Ky.
Mrs. Elizabeth Kensett, (Assistant Matron)	Frenchburg, Ky.

TEACHERS.

Miss Bess Lucas	Frenchburg, Ky.
Miss Ruth Bemis	Frenchburg, Ky.
Miss Margaret Jones	Frenchburg, Ky.
Miss Margaret Peebles	Frenchburg, Ky.
Miss Fay Edmiston	Frenchburg, Ky.
Miss Isabelle Thomson	Frenchburg, Ky.
Miss Belle Smith	Frenchburg, Ky.
Miss Ada St. Clair	Frenchburg, Ky.
Miss Lorena Stewart	Frenchburg, Ky.
Miss Frances Magee (Music)	Frenchburg, Ky.

Please prepay freight on all boxes and barrels. Address, Rev. W. J. Giffen, Frenchburg, Ky., via Rothwell Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

FREEDMEN'S MISSIONS.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—W. E. Dotson.
*Knoxville, Tenn.—Rev. J. Kelly Giffen.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. C. S. Simpson, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Cathrine, Ala.
Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.;-shipping point, Arlington, Ala.
Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.
Mark "For Bluestone Mission."
Chase City, Va.—Rev. F. W. Wilson.
Henderson, Vance Co., N. C.—Rev. John A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

MISSIONARY REVIEW OF THE WORLD $2.50
WOMEN'S MISSIONARY MAGAZINE $1.00

BOTH FOR $3.00.

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